THE LIFE & DEATH

Of the Most *Reverend* and *Learned* Father of our Church,

Dr. *JAMES USHER*,

Late Arch-Bishop of *Armagh* and PRIMATE of all *IRELAND*.

A 140.79

Published

In a Sermon at his *Funeral*, at the Abby of *Westminster*, *April* 17. 1656. And now reviewed with some other Enlargements.

BY

NICHOLAS BERNARD, D. D. and Preacher to the honorable Society of *Grays-Inn*, *London*.

CAMBRIDGE U. LIBRARY BRADSHAW COLLECTION

Heb. 11. 38. *Of whom the world was not worthy* ——

DUBLIN,

Printed by WILLIAM BLADEN, *Anno Dom.* 1656.

Turn over

have we been thanking thee this 25 years; must we so long rejoyce in thy mercies, & at last reject them must a whole nation perjure themselves to ruine thy church. Must we alter our principles as we do our cloaths; must 2 or 3 impose ye new fashion, & must we receive it without any examination. No we have yet ye liberty of our bibles & our consciences; we shall not so easily betray our queen our laws & religion. Its now time for every honest Britain to declare himself for his Queen & Constitution. Treason now appears in daylight. You have declared your intentions. You have told us to whom we owe our allegiance, & have insolently insinuated, yt our Queen her self can have no title to ye Crown, unless she holds it for ye sake of ye Pretender, & with a design to restore it to ye just owner. & pray how long will it be before you will demand it for him; I think he is now of age & his Guardian pretty well at leisure; what other lucky juncture is it you expect. Do you hope for ye absence or disaffection of our fleet or would you have us at war with ye Dutch. Will you not observe the plain effects of your rash assertions & ere it be too late, cease to be bewitched by those mad Impostors, who are enemies to their God their Queen & Country. I conjure you my brethren in ye name of Christ to consider these things. Remember ye solemn oaths you have voluntarily taken, reflect on ye prayers you use in your churches, & as you so invincibly opposed occasional conformity in others, let me intreat you not to practice it in ye worst manner your selves. I have no ways exceeded ye bounds of truth. I have not had recourse to secret histories, or malicious stories, but all I have said is founded on ye publick, avowed & boasted principles of ye Tories.

Out of ye aforesaid Sermon

Tis too well feel what a flaming zeal is blown up, & what hellish confederacies are formed against us. Tis no secret what Industry is used by ye great Destroyer to persecute ye reformed in his own countrey & to extirpate them out of others. This very nation (ye support as well as ye glory of ye Reformation) is threatned with a Scene no less bloody & horrible than has been acted among its neighbours. There is one pretends to our crown, who if he succeeds, is bound to sacrifice it & us to yt insatiable tyrant who supports his pretentions. And should any among our selves be such mad men, in good

Hist. 8. 656. 2
180-302

TO THE READER.

THe writing of the lives of Holy and Eminent *Men departed, are for us surviving* (as * a Father *saith*) Veluti speculum, exemplum, condimentum, *as a* Glass *to trim our lives by, a* Copy *to improve our hands*, a Sauce *to sharpen our tastes* of the heavenly Gift *in them:* by which, as after a manner, the Persons themselves live with us after their deaths; so many

* Semper quidem operæ pretium fuit illustres Sanctorum describere vitas, ut sint in speculum & exemplum & quoddam veluti condimentum vitæ hominum super terram. Per hoc enim quodammodo apud nos etiam post mortem vivunt, multósque ex iis qui viventes mortui sunt ad veram provocant & revocant vitam; Præfat. S. *Bernardi* Abbatis in vitam *Malachiæ* Episcopi.

Turn to ye end of ye epistle

living,

living, and yet are dead, are incited or reduced to a good life. *And ſome ſuch fruit may in time be reaped from this following Narration of the* Life and Death *of this Holy and Eminent Primate, by the exemplary application of each Paſſage in his younger years, as elder; like that of* Eliſha *to the* Shunamites *childe*, putting mouth to mouth, eyes to eyes, hands to hands, 2 *Kings* 4. 34. *the Reader may be recovered unto life eternall. It hath been haſtened out of my hands far ſooner than a matter of that conſequence could be expected; partly that ſome miſtakes by the* Eare *might not remain long without a rectifying by the* Eye, *and in lieu of a few* Abreviations, *it is here preſented with the Recompence of ſome further* Enlargements.

There were two *of his Predeceſſors in that See* of Armagh *very* famous in their Generations: *The one for his* Sanctity, *the other for his* Learning, *both which, eminently have met in him.*

The former was Malachias, *living about*

bout 500. *years agone, whoſe life* S Bernard *wrote at large*: *He dyed in his* Monaſtery *of* Claræ-valle, *Anno* 1148. *in the* 54. *year of his Age. The extraordinary joy expreſſed at his firſt and the* High, *and* Reverend eſteem *this Father continually mentions him with, are ſufficient Teſtimonies of his Worth.* (c) Ireland *where he was* born *and* educated, and had his Learning, was then *accounted* * barbarous; but (*ſaith he*) he favoured no

(b) A nobis ſuſceptus eſt (*Malachias*) tanquam viſitans nos Oriens ex alto. O quantum noſtra Claræ-valli irradians ſol iſte, *&c.* quàm lætis brachiis miſſam cœlitus mihi amplexatus ſum gratiam. Nos videre venerat à finibus terræ non auditurus Solomonem, ſed exhibiturus, in vit. *Malach.* concluſ.

(c) *Malachias* noſter ortus Hyberniâ, de populo barbaro, ibi educatus, ibi literas edoctus eſt. Cæterum de naturali barbarie traxit nihil, non magis quàm de ſale marino piſces maris; Quam verò ſuavè, quòd inculta nobis barbaries tam urbanum protulit civem ſanctorum ac domeſticum Dei. Qui producit mel de petrâ, oleúmque de ſaxo duriſſimo, ipſe hoc fecit ibid in init. (*) In former Centuries, *viz an.* 700. & 800 it hath been made apparent by this our learned Primate, that *Ireland* was then the moſt Learned Nation in theſe weſtern parts. *Vid Ep. Hybern ſyllog.* Religion of the ancient Iriſh. *Vid Britan. Eccl. Antiq. p* 899. - -nemo exiſtimabit, qui Hyberniam circa *An. Dom* 850. & religionis & bonarum literarum laude præ aliis Europæ regnis floruiſſe conſideraverit.

more of that native barbarity, than the Sea-fish doth of the Salt water; *and as a wonder, attributes it to that* Divine Hand, who produceth Honey out of the Rock, and Oyle out of the Flint; *which hath been as much admired by Strangers in this our* Learned Primate, *that* out *of that* Galilee *should* rise *such* a Prophet.

The latter was Richardus Armachanus, *his Surname was* Fits-Ralph, *living about* 300. *years agone*; born, *and* buried *in* Dundalk *in the Dioceſſe of* Armagh *in* Ireland, An. 1359. *where, of late years, the Inhabitants (eſteeming him a great Honour to the place) had an* anniverſary *remembrance of him. He was* Chancellour *of the Univerſity of* Oxford, *accounted the moſt* * *learned man of his time, a profeſſed enemy to the* Mendicant Friers, *wrote much againſt them,*

* *Vid. Iob. Trithemii Abbat.* in lib de ſcript. Eccleſ. teſtimonium.

viz. vir in divinis Scripturis eruditus, ingenio clarus, Sermone Scholaſticus, in declamandis Sermonibus ad populum excellentis induſtriæ, &c. *His opinion is often cited by our moſt learned Writers.* Bp. Davenant *the learned Biſhop of* Salisbury in Queſt. 42 determ. *intends his:* Armachani opinio eſt, quod ſi omnes Epiſcopi eſſent defuncti, ſacerdotes minores poſſent ordinare.

and

and was so (*d*) persecuted *by them, that at length for what he preached at* Pauls Crosse, *he was by their means convented before the* Pope *and his* Cardinals, *in the Consistory of* * Avinion, Anno 1357. *where he stoutly maintained in* 9. *Propositions what he had spoke and wrote against them, taking for his Text* Iohn 7. 24. judge not according to appearance, but judge righteous judgement; *but a great* † sum of mony raised by the Friers, weighed *the scale down on their side.*

(*e*) Bellarmin *gives*

(*d*) Sicut fratres persequebantur sanctum Doctorem *Armachanum H. Crump.* in *Tho. Waldens.* fasciculo Zizaniorum.

* Vid. *Rich. Armach.* defensorium Curatorum contr. Fratres de ordinibus mendicantium, &c. Et *Thom Walsingham* in hist. Anglic. An. 32. regni *Edw.* 3. Tenuit Rex Parliamentum, &c. quo tempore magna controversiæ coram summo Pontifice facta est inter *Rich. Armachanum* Primatem *Hiberniæ*, & 4. ordines Mendicantium, &c. sed tandem, (proh dolor)

† *Exuberante* in curia fratrum satis magna pecunia, adhuc lite pendente fratres sua privilegia sicut per ante sub data nova obtinuerunt.

(*e*) *Richardus Radulphus* Archiepiscopus *Armachanus* obiit *An.* 1359. Hic auctor caute valde legendus est, præsertim lib. 12. contr. *Armenos Io. Wiclef* ab *Armachano* aliquos errores accepit, &c. vid. lib de script Eccles. an 350.

a ſpeciall caveat to all that read him, *as if in his ſenſe he ſavoured of Hereſie* from whom (*he ſaith*) Iohn Wickliff received ſome of his errors, *and in his Book* de Monachis, *ſpends a Chapter or two in diſputing againſt him, under the name of* Armachanus.

To theſe two *eminent men* (*not excluding others ſucceſſively in that Primacy*) *I may well joyn this our* Pious and learned Primate, *deſerving at leaſt* (*like that of* Davids *Worthies*) to attain unto the firſt three, *if not as* Adino the Ezrite to ſit in the chief ſeat among the Captains. *According to which, being juſt the* hundredth *Biſhop of that See, he hath, as the* Centurion *of that band, marched the* laſt *out of the field, and I believe in this ſenſe,* the laſt *is, and* ſhall be firſt; *though he thought himſelf* the leaſt.

And how great an eſteem his Highneſs *had of him hath been manifeſted not onely in giving him an* Honourable buriall *at the publick charge in* Henry *the Seventh's Chappel at* Weſtminſter, (*whereby the honour of the Nation will be perpetu-*

petuated in his memory) *but in* extending *now to* his, *what was before* intended *to* himſelf, *in the grant of ſome of the lands of the Primacy of* Armagh *in Ireland, for* 21. *years.*

In this following Narration *expect no guilded ſtile, unfitting a Mourner*; painted *glaſs may be more coſtly, but* plainer *is more perſpicuous*; *and tis* truth and clearneſs I onely pretend unto. *The ſuddenneſs of this recollection and production may poſſibly occaſion ſome* errata *as to* method *and and other* circumſtances, *but none in* the matter, *which is accompanied with that* moderation, *that it endeavours to ſhun the* rock of offence, *to either extremity*: Let God have the glory, *the* Reader *the* inſtruction, *and benefit, and he hath his deſire, who is*

* Non eloquium exigius ſed narrationem, dibo operam ut ea ſit pura & luculenta, devotos informare, faſtidioſos non oneranst Præfat in vit. *Malach.*

Yours in him by whom
all have their being
N. B.

earnest to promote his cause, they must expect nothing, but ye favour to be devoured last —

What can men say for themselves that charity wch so triumphs in their judgments & Consciences should yet make so small a figure in their lives & actions; How widely distant from these blessed rules are all our fatious dissensions & animosities; when we hear ye reproaches yt different parties bestow on one another, how astonishing is it yt they should each pretend to yt wisdom from above wch is pure & peaceable. How little do men heed ye true spirit of ye gospel when one pleads conscience for schism & disobedience, another urges zeal for rage & persecution, & both support their assertions with slander instead of argument; scoffing is made use of for answering & scandal is a fashionable confutation. But are these ye practices of meek christians. Are these ye marks our great shepherd has given us; Will malice & revenge distinguish us for disciples of him who dyed for his very murderers? Alas his kingdom will stand better without such supports, his cause is too good to need such advocates. Were it not for these divisions, our Nation would be invincible & our church impregnable. Our destruction must arise from within; humanly speaking, we cannot be ruined but by our own contrivances. we may say of England it stand eth fast for ever, till our uncharitable divisions shall weaken & betray us & help ye Romans to take away our place & nation. What else can frustrate ye remarkable favours & deliverances yt heaven has vouchsafed this nation. What else can defeat ye counsells & prayers of ye most virtuous queen & render of no effect ye conduct of ye wisest Generalls & valor of ye boldest armies. These only can make us sigh & complain after such glorious successes, & close so many victories & thanksgivings with —— God knows what. These are ye last reserve of our implacable enemies, & what only could support them so long against us. These only keep alive ye hopes of ye Pretender, & these our grand Adversary smiles at & foments. But let us not at last sacrifice to him yt religion & government we have so long & so bravely defended against him. Let it never be said that we had the wisest Constitution, & yt those who

The Life and Death Of D^r. *James Usher*, Arch-Bishop of *Armagh*, and Primate of *Ireland*.

---

1 Sam. 25. 1.

And Samuel *died, and all the Israelites were gathered together, and lamented him, and buried him.*

THat this is a day of mourning, and that *a great man is fallen in Israel*, who but *a stranger in Israel* need to be told it? The Text is accordingly hung throughout in mourning like that Roll in *Ezekiel* wrote within and without, *Lamentation, mourning, and woe*; each part, like *Jobs* messengers, bring-

should have been forward in its support were restless to subvert it June 7. 1714

ing ſadder news than the former, or as the *Ethiopians*, ſtriving for prehemi-nencie by their blackneſſe.

At the *Portal* of the Text ye have the diſmal ſignal of Death hung out. When ye are entred, ye find tis *Samuel a Pro-phet* that is dead, lying in his Coffin. In the next room, all the *Iſraelites* ſtand in mourning, their eyes diſtilling of tears, their hearts breaking with ſighs. Go a little farther, his grave is digged, and ready to be interred, *Abyſſus abyſſum invocat.*

Ye have four things in this Text, which *he that runs may read*; a fit ap-plication to this ſad Solemnity.

1. The death of a great extraordina-ry Prophet: *and Samuel died.*

2. The univerſal mourning made for him, even by the whole *Church*, that then was: *and all the Iſraelites lament-ed him.*

3. The Solemnity of that mourning; not as that in *Zach.* 12. *Every Family apart*, but they *all gathered together.*

4. The time of it, *at his Burial.*

1. Tis

1. Tis the death of *Samuel*, a Prophet of the first magnitude, coupled with *Moses*, *Jer.* 15. 1. *Though Moses and Samuel stood before me, &c.* Four hundred years between them, yet here they are met, and in Gods own ordering, put together in the first rank. In the 99. *Psal.* he doth attain to the honour of the first three; *Moses and Aaron among the Prophets, and Samuel among those that call upon his Name.* If the two former head the Preachers, he is in the head of that Troop, who are mighty in prayer. Saint *Peter* makes him the *Primat* of the Prophets; *And all the Prophets from Samuel, Act.* 3. Saint *Paul* brings him in with an *Imprimis Heb.* 11.) *And what shall I more say of Samuel, and of the Prophets?* both of them place him as the *Tachmonite* among the Worthies of *David*, the prime Leader in the front of them; this, in the General, is easily appliable to this most Reverend and learned *Primate*, whose Funerals we now solemnize.

But.

But there are ſome Specialties as appliable alſo.

1. *Samuel* began to be a Preacher when the Word of God *was pretious, or rare*; and ſo was it when this Reverend perſon firſt entred the Miniſtery in his native Countrey.

2. *Samuel* began betimes, *miniſtering to the Lord in the Temple in his youth*, and ſo did this perſon.

3. Tis ſaid, *Samuel grew in favour both with the Lord, and alſo with man.* (the ſame which was ſaid of our Saviour, *Luke* 3..) and ſo did this our *Samuel* alſo. Chap. 26.

4. The *word of Samuel came to all Iſrael, Chap.* 4. 1. not onely to one Tribe, but to the whole Church of God; and ſo was it with this eminent perſon, known far and near, to the whole Reformed Church.

5. *Samuel* once was ſo popular, that all the people came to him as their Oracle for *doctrine*; as their refuge in diſtreſſes, by *faſting and prayer*; yet afterwards was rejected, and ſlighted by this people,

people, and in his latter daves retired himself from the publick, to the day of his death; somewhat of the like this holy man of God found also among the vulgar.

6. *Samuel* lived to see great changes in the Government, 1 Sam. 4. 10. an Enemy overrunning his native Country, thirtie thousand slain in one day, the Arke of God taken &c. whereby he could not but be brought to great straights; so did this Eminent person live to see and hear the like by that horrid rebellion in his native Countrey of *Ireland*, where (according to † *deposition* of one then in their hands, and who heard it from themselves) were put to death 154. thousand. And if *Josephus* may be heeded, who saith *Samuel* died in the 18 year of *Sauls* Reign,

† *Robert Maxwel* Doctor of Divinity, then Arch-Deacon of *Down*, *Aug.* 22. 1642. He saith, this account was given in by the Priests themselves, for the satisfaction of their Commander in chief, and adds, that he thinks it was limited onely within the Province of *Ulster*, (which was under the jurisdiction of the Primate.)

Do not any for yet de light in contentions in lies and libels, but converse to gether like creatures of ye same species & servants of ye same Lord

June 7th 1714

or (a) *Peter Martyrs* account may be taken. there was little difference in their Age, allowing also some competency of years to him at the death of *Elie*.

(a) *Iosephus* ait, *Samuelem* obiisse 18. anno Saulis. Atque ita vixerat in honore triginta annos. judicaverat solus duodecim: postea privatus vixit octodecim. *Pet. Martyr in 1 Sam. 25. cap. 1. vid. in cap. 1. 23.*

7. As the devil took upon him to prophesie in the name of *Samuel* after his death, so we do expect the like from his instruments, nay some have already attempted to set forth Sermons, and books of errors in this our *Samuels* Name, and like to proceed, if not prevented by the Government, which all prudent men, that bear any respect to his memory, are desired to be wary of. Thus the first part of the Text, for the person dead, fits the solemnity.

2. Ye have here a *general lamentation made for him*: *Nabal* dying, though a very rich man, yet being a *son of Belial*, we do not read of any mourning for him but for *Samuel*, *all the Israelites lamented him*, i. e. at least *all good men* through-

throughout all the Tribes; as his *word came to all Iſrael* in his life, ſo upon the word coming of his death, ſorrow comes to all Iſrael alſo.

Now that there is an univerſall mourning for this *moſt reverend perſon*, throughout the Reformed Church, is evident by the praiſe *which in the Goſpel is of him throughout all the Churches*. What S. *Paul* ſaith of the *Romans*. *Your faith is ſpoken of throughout the whole world*. Chap. 1. 8. or what he ſaith of the *Theſſalonians*, *From you ſounded the Word of the Lord*; *not onely in* Macedonia, *and* Achaia, *but your faith to Godward is ſpread abroad in every place*, 1 *Epheſ*. 1. 8. ſo hath been the fame of this Reverend perſon, by his voice or pen, not onely in *Ireland*, and *England*, but in all parts of the Chriſtian world alſo. Let me give you a few inſtances of what Eminent Characters have been given him by the moſt learned perſons, of other Nations, as well as our own.

Spanhemius Profeſſor of *Geneva*, *an.* 1639. in his Epiſtle Dedicatory to him

of

of the third part, *Dubiorum Evangelicorum*, hath above two leaves in the extolling of him. Some of his words are theſe. "(*b*) Your very great parts, "moſt excellent *Uſſerius*, are known, "not onely within "your own Countrey, but in ours, and "whereſoever elſe "there is an honour "given to Piety, or a "price ſet upon learning, &c. Speaks much of his charity to ſtrangers (when he enjoyed his Arch-biſhoprick) his Humility, Piety, his ſeveral Works, his very Library, obtained by him with a great ſumm, (*ingentiære*,) and of which he made ſuch uſe of for the publick good, that he ſaith, (*c*) tis not ſo much yours, as "the Library of the "learned world.

(*b*) Ingentes tuæ virtutes ſumme Uſſeri, non veſtro tantum Orbi notæ ſunt, ſed & noſtro, & ubicunque terrarum pietati ſuum decus & eruditioni ſuum pretium conſtat, &c.

(*c*) Non tam tuæ quàm orbis literati Bibliotheca eſt.

In a word ſaith he, "(*d*) With us the

(*d*) Uſſerii nomen Pietatis nobis & virtutis nomen eſt. Quanta Geneyæ noſtræ nominis tui ſit claritudo. Veri Epiſcopi Imago te meritò Hybernis tuis pretioſum, Britannis venerabilem, exteris omnibus admirabilem facit, &c.

Name

"Name of *Uſher* is a name of Piety "and Virtue, it is of great renown at "our *Geneva*, the true Image of a Bi-"ſhop, deſervedly makes you to be of "pretious eſteem in *Ireland*, venerable "in *Britany*, and with all forreign "parts to be admired.

Gerard Voſſius * is frequently admiring of him, as a man of vaſt learning, worthy of an everlaſting monument. "The high Merits of this "moſt excellent, and "throughout moſt "learned man, both "of the Church, and "the whole Com-"mon-wealth of lear-"ning, deſerves an e-"verlaſting gratefull "memory: a man ſo "excelling in the knowledge, both of "Humane and Divine things; that I "cannot ſpeak any thing ſo high of "him, but his worth doth ſur-"paſſe it.

* De vit. ſerm. 44. de ſcient. Mathem. 392.

Summa ſummi viri, & undecunque doctiſſimi merita de Eccleſia & tota Republica literaria, &c. Quo de viro rerum divinarum humanarumque peritiſſimo, nihil poſſum dicere tam ſublime, quin ejus id virtus ſuperet.

(f) *Bochar-*

(f) *Bochartus* and *Simplicius*, call him frequently *Magnum Usserium* (*Usher* the great) *Morus*, in his "Oration at *Geneva*, dedicated to him, "ſtiles him, (g) The moſt excellent "ſervant of God, moſt "reverend man of "God, the *Athanaſius* "of our Age; thy "breaſt, a breathing "Library; thou art to "*Britany*, as *Angu-* "*ſtine* to *Hippo*, Fare- "well, *Brittains* greateſt honour. (h) *Ludovicus de Dieu* in his Animadverſions upon the Acts, Dedicated to him, intitles him, To "the moſt Excellent "Prelate, worthy of "an Eternall memory, *James Uſher*, "Arch-biſhop of Armagh, &c.

(f) P. 2 Geogr ſacr. p. 726 Synopſ. loc. ſcript. p. 140.

(g) Excellentiſſimum Dei ſervum, Reverendiſſimum virum Dei, ſeculi noſtri Athanaſium, tuum pectus Bibliotheca ſpirans; tu Britanniæ quod Auguſtinus Hipponi, vale Maximum Britanniæ decus, an. 1648.

(h) De Nat. & grat p. 425. Ornatiſſimo & æternâ memoriâ digno Præſuli Jacobo Uſſerio Archiepiſcopo Armachano.

Paulus Teſtardus Bleſſenſis, ſtiles him, *ſeculi & Eccleſiæ decus eximium*; (the greateſt honor of the Church and age.)

"(g) *Arnol-*

"(g) *Arnoldus Boetius* ſaith, he did "excell with a moſt "ſingular judgement "in the Oriental Lan- "guages, and in all o- "ther hidden or *deep* "learning; venerable "to all *Europe*; whoſe "Authority prevails "much with all men, "&c. Theſe, and ma- "ny more might be added, which are of "forreign Nations.

(g) *Boetius, De Armach*, Omnigenæ ac reconditæ eruditionis laude, Linguarum Orientalium peritiâ planè ſingulari inclytus, &c. Illud venerabile toti Europæ caput, &c. ſepoſita authoritate illâ quâ apud omnes pollet maximâ, &c Et contr. *Capel.* & append. ad *Buxtorf.*

For our owne, (*h*) Mr. *Selden* ſaith this of him, "The "moſt Reverend Pre- "late *James Vſher* "Arch-biſhop of *Ar-* "*magh*, a man of great "piety, ſingular judg- "ment, learned to a "miracle, and born to "the promoting of the more ſevere ſtu- "dies, &c. (*i*) D. *Pri-*

(*h*) *Marm. Arundel.* in edit. cauſa Reverendiſſimus Antiſtes *Jac. Uſſerius* Arch. *Armach* vir ſumma pietate, judicio ſingulari, uſque ad miraculum doctus, & literis ſevérioribus promovendis natus.

(*i*) De mille Annis Apocal. Locupletiſſ. antiquitatis *Gazophi-*

olidæ eruditionis & totius ium.

deaux

deaux (late Biſhop of *Worceſter*) calls him, "The moſt rich Magazine of ſolid learning, and of all Antiquity.

(*k*) D. *Davenant*, late Biſhop of *Salisbury* ſpeaks thus of him, "A man of "ſingular piety, a- "bounding in all "manner of learning.

(*k*) Ad pacem exhort. Vir ſingularis pietatis & omnigenæ eruditionis laude cumulatus.

(*l*) Sir *Roger Twiſden* acknowledgeing the aſſiſtance he had from him, in his Hiſtory, ſaith thus, This "we owe to the moſt "worthy Arch-Bi- "of *Armagh*, in "whom, with incre- "dible learning, and "rare knowledge of "Antiquity, (which "both *Tagus* and "*Ganges*, and perhaps "the antipodes know) "his moſt courteous "converſation, and "wonderful ſweetneſs, in inſtructing o- "the

(*l*) Hiſtor. Anglican. ſcript. x. ep. Lectori. Quod & digniſſimo Archiepiſcopo *Armachano* debemus in quo, cum incredibili doctrina & rara Purioris antiquitatis cognitione, (quam ---Norunt Et Tagus & Ganges, forſan & Antipodes) morum eximius candor, & in inſtruendo imperitiores mira ſuavitas, ſeriâ quadam & Epiſcopali mixta gravitate, certare dignoſcuntur, à quo non parum me in hoc opere provehendo adjutum profiteor, utpote qui luto hærentem ſæpius extraxit, & deviantem in viam reduxit.

"the unskilfull, mixed with a certain ſe-
"rious Epiſcopall gravity, were ſeen to
"ſtrive one with the other, by whom,
"in the carrying on of this work, I pro-
"feſſe my ſelf to have been much hel-
"ped: when I have been ſtuck faſt, he
"hath lift me out; and having gone a-
"ſtray, hath reduced me.

And to ſay no more, the eminent Character given him in 1644. by the whole *Univerſity of Oxford*, by a ſolemn Order in the Convocation, given in charge to ſixteen Eminent perſons, (of which ſeven were then Doctors) choſen with the Vice-chancellor and Proctors, to ſee his *Effigies* cut, and an *Elogium* worthy of him, to be prefixed to his Annotations upon *Ignatius* his Epiſtles, (there then in the Preſſe) and at the charge of the Univerſity, and in the publick name of it, is an honour to that famous Univerſity that did it; it was omitted to that Book, but was affixed afterwards to his Book *De Symbolis*, and ſome others ſince; the *Elogium* is this

(m) *James*

" (m) *James Vsher* Arch-bishop of *Ar-*
" *magh*, Primate of
" all *Ireland*; The
" most skilfull of Pri-
" mitive Antiquity,
" the unanswerable
" Defender of the Or-
" thodox Religion,
" the maul of errors,
" in Preaching fre-
" quent, eloquent,
" very powerfull,
" a rare example of an unblameable
" life.

(m) *Iacobus Vsserius*, Archiepiscopus *Armachanus* totius *Hiberniæ* Primas, Antiquitatiæ Primævæ peritissimus, Orthodoxæ religionis vindex ἀναντίρρητος, errorum malleus, in concionando frequens, facundus, præpotens, vitæ inculpatæ exemplar spectabile.

ROB. PINK *Vice-Cancell.*

ROB. PINK.

Vice-Chancellor.

An Authentick Copy of which I have thought fit to adde, as followeth.

IN Registro Convocationum Vniversitatis Oxon. cujus Characteristica est S. pag. 73. *sic habetur. Guilhelmus Herefordiæ*

refordia Comes Cancellarius. Robertus Pink Vice-Cancellarius. Procuratores

Magistri { *Creed.* / *Brod.*

Die Iunæ, viz. Decimo die mensis Martii, Anno Dom. 1644.

Causa Convocationis erat, ut literæ à Serenissimâ Regis Majestate ad hanc venerabilem domum missæ publicarentur, &c. Aliis interjectis sequitur, pag. 75. *In eâdem Convocatione Procuratores nominabant hos Egregios viros, ut Effigiem Reverendissimi Domini Primatis Armachani, unà cum Elogio illius quàm fieri potest meritis pari, necnon hujus Academiæ digno, Sancti Ignatii Epistolis, quæ annotationibus ab eo illustrata prodiem divulgandæ præfigendam curent, publico Universitatis nomine & sumptu, viz.*

Doctores
- Fell *Ædis Christi.*
- Bayly *Divi Johannis.*
- Clayton *Col. Pemb.*
- Sheldon *Om. Animarum.*
- Zouch *Aul. Alban.*
- Turner *Col. Merton.*

Magistros
- Langbane, Barlowe } *Col. Regin.*
- Maine *Ædis Christi.*
- Sugge, Crofts } *Col. Wadham,*
- Goad *Divi. Johannis.*
- Newman *Om. Animarum*
- Tillesly *Divi. Johannis.*
- Lee *Col. Merton.*

Una cum Vice-Cancellario & Procu-
ratoribus, vel majorem partem horum
cum relatione ad Domum. Supra-scripta
hæc omnia & singula ex Registro per me
fideliter descripta, & mox diligenter col-
lata, cum Originali convenire testor,

Gerardus Langbanius, *Custos Ar-*
chivorum Universitatis Oxon.

Pridie Non. *Decembris. Anno Æræ*
vulgaris Christi MDCLV.

N

Nay, for his *learning*, even *his Adversaries being Judges*, those of the Church of *Rome* have not been backward to acknowledge: There is a Jesuit in a Book called *Hybernia vindicia*, written against *Dempster* a *Scotchman*, undervaluing the *Irish* for learning, after he hath reckoned up many learned men of his own and other Orders of that Nation, at length he adds this of him; (n) *And if I would put in men of a different Religion, I might truly say*, Scotland *never saw another* Usher, *whose sublime wit, and most courteous behaviour, I wish that unluckie education among the Sectaries had not been his Stepmother.*

(n) Quod si adversæ religionis homines inserere voluissem, verè affirmare possem, quod *Usserium* alterum nunquam viderit *Scotia*, cujus utinam sublime ingenium atque humanissimos mores infausta inter Sectarios educatio novercata non fuisset, &c.

Ask *Moranez* in his *Anti-Jansenius*, whose Works, the reading of, wrought so much upon *Jansenius* (the Father of that great party in *France*) he tells you it was a Book of this most Raverend

 person,

perſon, *viz.* his *Goteſcalci Hiſtoriæ*, where he proves that thoſe ſometimes called *Predeſtination* Hereticks, were the followers of S. *Auguſtines* doctrine, which is now defended by them; that which he there blots *Ianſenius* with, is that he had his arguments, word for word, tranſcribed (*o*) out of *Iames Vſher*, an eminent Calviniſt of *Ireland*, but (which had been juſt) he hath not ſo much as mentioned him.

(*o*) *Jacobo Uſſerio* inſigni Calviniſtâ Hyberno, neque tamen (quod æquum erat) ullam ejus mentionem facere dignatus eſt.

Thus, from what you have heard of the high eſteem had of him in all the Churches, ye may preſume accordingly, there is an univerſall mourning for him throughout the whole Church: And ſo the ſecond part of the Text fits this occaſion, and *all Iſrael lamented him.*

The third is, the *Solemnity* of this mourning; not powred out ſingly, or in a corner, but publikely, by way of accumulation, they all *gathered* their griefs into one heap, put all their Elegies into one

one Volume, utter them all with one lip. As once they all gathered together at *Mizpeh* to weep *with him*, 1 *Sam.* 7. 6. ſo now they all meet to weep *for him*; and all *Iſrael gathered together*. Such Preachers, who are (as *Salomon* calls them) the *Maſters of Aſſemblies, ſpending themſelves*, and *are ſpent* in the weekly and daily teaching them all their lives, 'tis but reaſon that the whole Aſſembly, as their Schollers, ſhould meet once to lament their *deaths*; and ſo, as a due, we do for the like perſon here.

And ſurely for this of *Samuels*, it was not a *dumb ſhow*, but they had ſome commemorative Speeches, declaring his goodnes, and worthineſs of it. And ſo in this *Great* meeting, thus to lament this *Great perſon* I ſhall preſume accordingly; and I eaſily believe you, who have heard ſo much from him, will not think your time loſt to hear ſomewhat of him; And ſo the third part fits alſo.

The fourth is, and they *buried him*.

To be buried, with the *Psalmist*, *is to be out of remembrance, the grave, the place where all things are forgotten*; but it was not so with *Samuel*, for though *dead and buried, yet speaketh* by this Book of holy Writ; which for the most part he was the Pen-man of, and so will it be with this most eminent Person, who hath built himself an everlasting Monument in the hearts of such as *heard* him, and in the eyes of such as *read* him, to future generations.

In a word, if *Samuel* in the Text, were (according to the signification of his name) *asked of God*, I am sure this our *Samuel* was the *gift of God*; even *donum inenarrabile*, as the Apostle in another sense; The Lord that *gave him*, hath now *taken him*; he that by his (o) *Seraphicall* endowments, was *but little lower than an Angel* here, (as *Psal.* 8. *David* saith of the making of a man at first) is now ὡς ἄγγελος, ἰσάγγελος, translated by Angels, into

(o) Ἀγγελικὸν τὸ εἶδος, ἀγγελικὴν τὴν διάνοιαν. *hoc encomium* Nazianzenus *tribuit* Athenasio.

into an *innumerable company of Angels*, and we muſt ſay, *Bleſſed be the name of the Lord.*

And thus I have onely fitted the *Text* to the *Sermon*, I mean the exemplary Sermon following, of the Life and Death of this holy man of God, which I ſuppoſe is the principall thing expected by this Auditory, which I haſten unto, becauſe elſe, but to epitomize, requires more time then can be allowed me: I have never been much for Funerall commendations, as uſually doing more hurt then good; but meeting with ſuch a *rare excellent pattern* of piety, there cannot be taken too great a latitude, it was not his deſire to have been here ſo much as mentioned, or removed from the place; but where this fruitfull *tree fell*, *there it ſhould have layen*; And it was my endeavour, that a perſon of eminency and honour in the Church, might have done this office for him, but by his preſent indiſpoſition, it being laid upon me, I ſhall caſt *in my mite*, even *all I have* to it. And as in

this Book, the Life of *Samuel* is written from his *Cradle to his Herſe*, ſo give me leave to do the like of this our *Samuel*; this moſt *eminent and learned Primate*, as I have either received it from himſelf, or undoubted witneſſes, or comes within the compaſs of my own knowledge, who have had the happineſs to be known unto him above theſe thirty years; unto which I ſhall deſire your patient attention.

HE

HE was born in the Citie of *Dublin* in *Ireland*, in Saint *Nicholas* Pariſh, *An.* 1580. *Jan.* the fourth, *Stylo Anglicano*; an eminent *New-years gift* to the benefit of the whole Church of God, and the honour of that his native Countrey; as *Bertius An.* 1616. in his Geographicall Tables ſpeaking of *Leinſter*, and ſo of *Dublin*, and the *Univerſity*, there, ſaith this onely of it. *(o) Which, while we were writing this, one* James Uther *did adorn; a Divine, Eminent for learning and piety, and principally for his Writings, born at* Dublin.

(o) Quam, quum iſta ſcriberemus, ornabat *Jacobus Uſherius*, Theologus Eruditione & pietate & ſcriptis imprimis clarus, ei Patria Dublinium.

His Father Mr. *Arland Uſher* was brought up in the ſtudie of the Law, one of the Clerks of the Chancery, a perſon of excellent parts and endowments.

His Mother *Mrs. Margaret Stanihurſt*, I knew, and was at her buriall, indeed

deed she was seduced by some of the Popish Priests to the Roman Religion, who took their time while he was once here in *England*, whom they had in some *vows* so ingaged, that when he came back she could not be reclaimed, to their great boasting, which they have often *Printed*; his hope was upon her death-bed, but she dying suddenly at *Drogheda* while he was at *Dublin*, he was frustrated of it, to his no small grief, which I was a witness of, being present at the bringing of the first news of it to him: And so was it also with * *Doctor Whitaker*, being not able to *prevaile in matter of Religion*, either with his *Father* or *Mother*: It shews that conversion is not mans act, but Gods.

(*) Vid *Melch Adamum*, in vitæ *Whitakeris* in conclus. Pietate fuit in parentes singulari, etiamsi in negotio Religionis obfirmato plane animo & pertinaces præfractóque minis, ac firmiter adhærentes, avitis moribus, &c.

His *Grand-Father* by his Mothers side was *James Stanihurst*, (whose name he bare) chosen three times Speaker of the House of Commons in Parliament in *Ireland*; the

the firſt in Queen *Maries* dayes, the other two in Queen *Eliſabeths*, in the latter of which, he made the firſt motion for the founding of a Colledge, and a Univerſity in *Dublin*, he was *Recorder* of that Citie, one of the *Maſters of the Chancery*, and a man of great wiſdom and integrity.

His Unckle was *Richard Stanihurſt*, his Books of divers ſubjects ſhew him to be a very *learned man*, famous in * *France*, and other Nations, between whom and this Reverend Perſon many learned Letter paſſed.

His Uncle by his Fathers ſide was *Henry Vſher*, one of his Predeceſſors, Arch Biſhop of *Armagh*, educated at *Cambridge*, a wiſe and learned man; he while he was Arch-Deacon of *Dublin* was *firſt* ſent over into *England* to Petition Queen *Eliſabeth*, and the Council for the preſerving the Cathedral of S. *Patricks Dublin*, from being

* See *Camden* & *Campion* of him, he wrote a Catena upon *Porphyry* at 19 years old; wrote *De rebus Hibernicis*, tranſlated *Virgil* into Heroick verſe in Engliſh, was the moſt eminent Philoſopher of his time.

being diſſolved (ſo deſigned by Sir *John Perrot*, then Lord Deputy of *Ireland*, begged for his own private purſe, and he prevailed in it; ſome good fruit of which, his *Nephew* this Reverend Perſon, and the *Church* by him, reaped in after-times, being the Chancellor of it; and ſo for many years receiving his ſubſiſtance from it.

The *ſecond* time he was ſent over by the Council there to Queen *Eliſabeth*, for the Founding of a *Colledge and Viverſitie in Dublin*, which he obtained alſo; ſo that the Colledge (of which this perſon was the ſacred Firſt-fruits) had its being by his Grand-Fathers motion, and his Uncles effecting.

He had a Brother, *Ambroſe Vſher*, who died in his younger years, a man of great parts alſo, excelling much in the *Oriental* Languages. He did tranſlate the old Teſtament out of the *Hebrew* into *Engliſh*, from *Geneſis* to the Book of *Job*, and is ſtill preſerved under his own hand; but deſiſted from proceeding upon the *New Tranſlation* coming

ing forth in King *James* his time.

Two of his *Aunts*, who by reaſon of their blindneſs from their Cradles, never ſaw letters, taught him firſt to read. Their readineſs in the Scripture was mervelous, being able ſuddenly to have repeated any part of the Bible, making good that uſuall ſpeech, *Cecorum mens occulatiſſima.* This for his Stock and Alliance, wherein I have imitated the holy Writer of the Life of *Samuel* here, who in the firſt Chapter begins with the like of him.

Now for this Reverend Perſon himſelf. At eight years old he was ſent to the Grammar-School; Sir *James Fullerton* (who was afterwards Leger Embaſſadour in *France*, and died in a great Office at Court) was his School-maſter (near to whom in *Henry* the ſeventh's Chappel *Weſtminſter*; by Order from his Highneſs the Lord Protector he was buried.)

He with Sir *James Hamilton* (afterwards Lord *Viſcount Clandeboiſe* (who was Vſher of the School, were ſent

then

then out of *Scotland* by King *Iames* upon another design, onely disguised in that employment: they came very opportunely for his founding in learning; where there was then a barrenness of such able men for that end, which he oft n acknowledged the providence of God in.

At ten years old was the first time he could remember he found in him the true sense of Religion in his serious conversion unto God; it was instrumentally by a Sermon he hea d preached upon *Rom.* 12. 1. *I beseech you brethren, by the mercies of God,* &c. His reading then of some notes taken in wri ing from Mr. *Perkins* (before his Works were Printed concerning the sanctifying of the Lords day, took so with him, that he was ever after careful to keep it. He then read in Latin S. *Augustines* Meditations (or those which go under his name) which so moved him, that he wept o ten in the reading of them.

Upon the accustoming himself thus

to

to good duties in his tender years, the Devil endeavoured to nip him in the bud, by divers sorts of *terrours* and *affrightments*, sleeping as waking, tending to the discouragement of him in the way of godliness, which till then, he had never been disturbed with. He constantly applyed himself to prayer, and at length *was heard in that he feared*, in his being delivered from them, by some unusual way of support and comfort; which took that impression in him, that it was fresh in his memory in his *Elder* years.

When he could not be *frighted* out of that course, the devil laid a baite of *pleasure to withdraw him*, by some of his friends teaching him to play at *Cards*, which he found himself so delighted with, that it not onely took place of the love to his Book, but began to be a *rival* with that spiritual part in him; upon the apprehension of which, he gave it over, and never play'd after.

At twelve years old, he was so affected with *Chronologie*, and *Antiquitie*, that

that reading of *Sl idan* of the four *Empires* and other Authors, he drew out an exact *Series of times* when each Eminent Person lived. In the space of five years he was perfectly instructed in *Grammaticis*, *Rhetoricis*, *Poeticis*; excelled in Poetrie, which he then found himself so delighted with, that he took himself off, least it should have taken him off from more serious studies.

At thirteen years of age he was admitted into the *Colledge* of *Dublin*, being the first Scholler that was entred into it: and I have heard, it was so ordered upon design by the *Governours* of it; observing the pregnancy and forwardness of him; That it might be a future honour to it, to have it upon Record in the *Frontispiece* of their Admission Book, and so accordingly the first *Graduate*; *Fellow*, *Proctor*, and all other Degrees originally from thence.

And now Sir *Iames Hamilton*, hitherto Usher of the School, was chosen *Fellow* of the Colledge, and so became his Tutor; whom I have often heard admi-

ring his quickneſs and proficiency, that he ſoon equalized his Teachers.

The *Arts* he made himſelf the Maſter of indeed, moſt of them he modelled into a method, and in ſpecial made then an *Art of Muſick*. He had no *Greek* till he came to the Colledge, where he was taught that and the *Hebrew*; in both which he is known to have excelled.

The *Education* which that Colledge then gave, was very eminent. At the firſt Foundation there were but four Fellows; and yet the Tongues and Arts were very exactly taught to all the Students, being divided into ſeverall Claſſes; *Ariſtotle's* Text was read in *Greek* by each Tutor to his Pupils: Three Lectures a day every Fellow read; at each of which, there was a *Diſputation* upon what had been then read, or the Lecture before, and among other ways, they were ſometimes ordered to diſpute, *More Socratico*.

On Saterday in the afternoon, each Tutor read in *Latine* a Lecture in *Divinitie*.

nitie to his Pupils; and dictated it ſo deliberately, that they eaſily took it in writing, and ſo was their other Lectures alſo.

At *fourteen* years old he was called to the receiving of the Communion.

The afternoon before, his uſuall cuſtom was to ſequeſter himſelf into ſome privacy, and to ſpend it in ſome *ſtrict examination*, and penitentiall humiliation of himſelf for his ſins, which was ſo operative, that ſtreams of *tears* ran from him, which he often reflected upon, as an exemplary provocation, and cenſure of himſelf, when he was of *Elder* years.

I have often heard him ſpeak of a certain place by a water ſide, whither he frequently reſorted, ſorrowfully to recount his ſins, and with flouds of tears to powre them out in the confeſſion of them; the fruit of which he found to be ſo *ſweet to his ſoul*, that he thirſted for all occaſions for ſuch a ſequeſtration, and ſo uſually on *Saterdayes* in the afternoons it was his cuſtom. One ſin he

he lamented was, his too much *love of his Book* and humane learning, that he ſhould be as glad of Munday to go to that, as of the Lords day for his ſervice; it coſt him many a tear, that he could not be more heavenly minded at that age.

At *fifteen* years old, he had made ſuch a proficiency in Chronologie, that in *Latine* he drew up an exact *Chronicle* of the Bible, as far as the Book of the *Kings*, not much differing from that of his late *Annales*, excepting the enlargements in ſome exquiſite obſervations, and the *Synchroniſmes* of heathen ſtory: About that time he had a ſtrong temptation fell upon him, that God did not love him, becauſe he had no *outward afflictions*, or troubles of conſcience, occaſioned by ſome inconſiderate expreſſions he had read in ſome Writers, and was long under ſome trouble about it.

Before he was Batchelour of Arts, he had read *Stapletons Fortreſs of the faith.* and finding his confidence in aſſerting Anti-

Antiquity for the tenents of Popery, and blotting our *Church* with *Novelty*, in what we diſſented from them; he was put to a plunge within himſelf, not knowing but that his quotations might be true, this he then took for a truth, that the *Ancienteſt* muſt needs be the beſt, as the nearer the Fountain, the purer the ſtreams, and that errors were received in ſucceeding ages, according to that known Speech of *Tertullian*, *Verum quodcunque primum, adulterum quodcunque poſterius.* His ſuſpition was, that *Stapleton* might miſquote the Fathers, or wreſt them to his own ſenſe; Hence he then took up a firm reſolution, that in due time, if God gave him life and health, he would himſelf read the Fathers *all over*, and truſt his own eyes in the ſearch of them, and ſo, as I take it, he began the work afterwards at *twenty* years of age, and finiſhed it at *thirty eight*: ſtrictly obſerving his proportion each day, what occaſions ſoever diverted him the fruit of which labour, as the world hath already taſted, and under-

underſtood his ſence of that pretence of *Stapletons* for matter of antiquity, ſo a more large account was intended by him of it in his *Bibliotheca Theologica*, which as it was expected, ſo we hope with other ſubjects, may be in due time produced by the aſſiſtance of learned men; though as *Orphanes*, after their Parents death, falling ſhort of that *Paternal care*, which elſe would have been had of them.

While he was *Batchelour of Arts*, he had read here and there divers Books of the Fathers, and moſt Authors writing of the body of Divinity, not onely *Poſitively*, but *Polemically*, in confuting of the errors of the Church of *Rome*, and had read many of their Authors alſo; by which he had ſo well acquainted himſelf with the ſtate of each controverſie, that he was able to diſpute with any of the *Popiſh Prieſts*, as he did often with the Prime of them.

The Earl of *Eſſex*, *Anno* 1598. being newly come over Lord Lieutenant of *Ireland*, and Chancellor of the Univerſity

verſity of *Dublin*, there was a ſolemn Act for his entertainment, he being then Batchelour of Arts, anſwered the *Philoſophie Act*, with great approbation.

But now his Fathers intention to ſend him over hither to the Inns of Court for the ſtudie of the *Common Law*, (as *Calvin* was ſo deſigned by his to the *Civill*) much diſturbed him, yet in obedience to his Fathers pleaſure, aſſented and reſolved it. But it ſo fell out, that not long after his Father dyed (*Aug.* 12. 1598.) & being then at liberty to make choice of his ſtudies, devoted himſelf to the ſtudie of Divinity, and was choſen *Fellow* of the Colledge; before which, he was incapable of taking the Oath then given at the Admiſſion of them, *viz. That the preſent intent of their ſtudies ſhould be for the profeſſion of Divinity, unleſs God ſhould afterwards otherwiſe diſpoſe their minds.*

Here was given another occaſion of diſturbance; His *Father* left him a very good eſtate in *Land*, but finding h[im]

must have involved himself in many Suits in *Law*, before it could have been settled, to the withdrawing him from his studies, gave it up to the benefit of his Brother and Sisters, and suffered his Uncle to take *Letters of Administration* for that end, being in those years resolved to put himself upon the providence of God, to whose service in the *Ministry*, he had devoted himself, and did not doubt but he would provide for him, onely that it might not be judged to be weakly and rashly done, he drew up a note under his hand of the state of all things that concerned it, and directions what to do in it.

When he was nineteen years old, he disputed with *Henry Fitz Symonds the Jesuit*, in the Castle of *Dublin*, as himself acknowledgeth in the Preface to his Book called *Britanno-machia Ministrorum*, (the fruit of which by him expected, and prayed for with a *Faxit Deus*, *viz.* their destruction; or ending in Popery, I wish may not be reaped,) The occasion of that dispute,

was this. The Jesuit by way of Challenge, (as was interpreted) used these words; *That he being a prisoner was like a Bear tyed to a stake, and wanted some to baite him,* (as in his Epistle to the Reader, he boasteth of the Challenges he hath made) upon which, this eminent person in those his younger years, was thought fit to encounter him, though at meeting, like *Goliah David*, he despised his youth. He offered to dispute with him through the controversies of *Bellarmine*, for which once a week a meeting was agreed on, and it fell out, the first subject proposed was *de Anti-christo*, twice or thrice they had solemn disputations, though the Jesuit acknowledgeth but one; He was ready to have proceeded, but the Jesuit was weary of it, yet gives him a tollerable commendation, and much admires the forwardness of him, at such young years. Some of his words are these. * *There came*

* Prodiit quidem semel Octodenarius præcocis sapientiæ juvenis, de abstrusissimis rebus Theologicis, cum adhuc Philosophica studia non esset emensus, nec Ephebis egressus, disputandi avidus, &c.

enco

once to me a youth of about eighteen years of age, one of a too ſoon ripe wit, ſcarce, as you would think, gone through his courſe of Philoſopie, or got out of his childhood, yet ready to diſpute of the moſt abſtruſe points in Divinity. And afterwards the ſame Jeſuit living to underſtand more of him, ſaith, he was, *Acatholicorum doctiſſimus*, as an unuſuall, ſo a tender exp eſſion, loath to call him a heretique; but of ſuch as are not Catholicks, the moſt learned.

About twenty years of age, *An.* 1600. he commenced *Maſter of Arts*, anſwered the Philoſophie Act: it then fell (out of the ordinary courſe) to be on an Aſh-wedneſday, the ſame day on which the Earl of *Eſſex*, Lord Lieutenant of *Ireland*, was beheaded. He was that year choſen Catechiſt of the College, when he went through a great part of the Body of Divinity in the Chappel, by way of common place.

And now by reaſon of the ſcarcity of Preachers, (it being there then as in *Samuels* time here, *The Word of God*

was precious) three young men of the Colledge were Picked out and appointed to Preach in *Christ-Church* before the State. The one was M. *Richardson* (afterwards *Doctor of Divinity, and Bishop of Ardagh in Ireland,* who died lately in *London*, and was of the same year with this Lord Primate; a person of great abilities and industry for the exposition of Scripture. He was appointed for the exposition of the Prophesie of *Isaiah*, and his day was upon the *Friday* Lecture; where, in succeeding years he went through half of it.) The second was one M. *Welsh*, afterwards *Doctor of Divinity*; he was appointed to handle the Body of Divinity on *Sundays* in the forenoon. And the *third* was this most *learned Primate*; and his part was to handle the controversies for the satisfaction of the Papists, on the *Lords days* in the afternoons; which he did so perspicuously, ever concluding with matter of *Exhortation*, that it was much for the confirmation and edification of the Protestants; which the El-

de

der ſort of perſons living in my time, I have heard often acknowledging.

After a little ſpace of time, (which he took to be but in the nature of a Probationer) he refuſed to continue it, becauſe he had not yet received *Ordination*; and that he alſo made a ſcruple of taking yet, by his defect of years, the Conſtitutions of *England* requiring twenty four, and he not yet being twenty one; but by ſome of the moſt grave and learned men he was told the *Lord had need of him*: and, as *Nullum tempus occurrit Regi*, So neither *Deo*, and ſo like *Samuel* he muſt continue this *miniſtering to the Lord in his youth*. Upon their perſwaſions and urging of him, and his age being diſpenſed with, according to former Preſidents, he was at the uſuall time of Ordination, the Sunday before Chriſtmas day (*An.* 1601) *ordained* (with the aſſiſtance of other Miniſters) by his Uncle *Henry Uſher* Arch biſhop of *Armagh*, and Primate of *Ireland*.

The firſt Text he preached of pub-

lickly before the State after his Ordination, was *Revel.* 3. 1. *Thou haſt a name that thou liveſt, and art dead*; It fell out to be the ſame day with the Battel of *Kinſale*, the Friday before Chriſtmas day, and it being a day ſpecially ſet apart for prayer, for a good ſucceſſe upon that engagement; and being his firſt fruits in that Office, might poſſibly be the more efficacious. He began that Epiſtle to the Church of *Sardis* then, and finiſhed it afterwards.

The deſign was then known, that if the *Spaniards* had got the better, moſt of the *Proteſtants* had been ſlain by the *Iriſh* Papiſts, both in *Dublin* and elſewhere, but eſpecially the *Miniſters*, without any diſtinction; hence riſe a temptation in him (as he tearmed it) to have deferred his Ordination till the Event of that Battel were known, whereby he ſhould not have been in ſuch imminent danger; but he repelled that motion, and reſolved the rather upon it, conceiving he ſhould in that Office of the Miniſtry, and for that

Cauſe,

Cauſe, die the next door to *Martyrdome*.

After the *Spaniards* overthrow at *Kinſale*, the hopes of the *Iriſh* as to that deſign (which was diſcovered) being loſt, they began to ſubject themſelves to the Statute, now put in execution, in their coming to Church, and for their further information in point of Religion, the *Lieutanant and Council*, deſired the Miniſters ſo to divide themſelves, that at each Church on the Lords days in the *afternoons*, in imitation of what he had already begun at Chriſt-Church before the State, there might be a Sermon for that end: A convenient Church (S. *Katherins*) was aſſigned for this *Reverend Perſon*, who removed accordingly, and duly obſerved it. His cuſtom was to draw up the ſum of what he had delivered into *Queſtions and Anſwers*; and the next Sunday perſons of good eſteem, voluntarily offered themſelves to repeat the Anſwers before the whole Congregation, which occaſioned them to be

the more taken notice of by the Papiſts.

By this his labour, and others of his Brethren the Miniſters, not onely in *Dublin*, but in divers other parts of the Kingdom, the *Papiſts* came to Church ſo diligently, that if they had occaſion to abſent themſelves, they would ſend their excuſe to the *Church-Wardens*. But it ſo fell out, that notwithſtanding theſe good beginnings of hope in reducing the whole Nation to be *of one heart and one minde*, ſuddenly the *Statute* was again ſuſpended, the power of the *High-Commiſſion* (there then onely ſet up in relation to the Papiſts) was withdrawn: At which, the Papiſts preſently withdraw themſelves again; the Miniſters diſcouraged, all good mens hearts grieved, and Popery from that time returned to a higher Tide then before, *and overflowed* its former Banks in a generall Deluge over the whole Nation.

Vpon this, the *Spirit* of this holy and Eminent Perſon (like St. *Pauls* at *Athens*)

Athens) *was ſtirred within him*, and preaching before the State at Chriſt-Church *Dublin*, upon a ſpeciall Solemnity, did with as much prudence and fortitude as might become thoſe younger years, give them his ſenſe of that their Tolleration of *Idolatry*; And made a full and bold application of that paſſage in the Viſion of *Ezekiel*, *chap.* 4. 6. where the Prophet *by lying on his ſide*, was to *bear the iniquity of* Iudah *forty days*, *I have appointed thee a day for a year*, *even a day for a year* (as the old Tranſlation of that Bible he then uſed, reads it, which I have, Printed 1601. and hath a note by him in the margent) This by conſent of Interpreters, ſignifies the time of forty *years to the* deſtruction of *Ieruſalem*, and that Nation for their Idolatry. He made then this direct application in relation to that connivence of Popery, viz. *From this year will I reckon the ſin of* Ireland, *that thoſe whom you now imbrace ſhall be your ruine, and you ſhall bear this iniquity.*

Now of late years, having occaſion further to conſider of it, we found to be from thence, being *an.* 1601. forty years to the late *Rebellion* and deſtruction of *Ireland*, (*an.* 1641.) done by thoſe Papiſts, and *Popiſh Prieſts* then connived at. He had reſerved the notes of that Sermon, with the year and day he preached it; and, 'tis the more obſervable, it was one of the laſt he wrote throughout word for word, but afterwards (without writing any thing but the heads) put his meditations wholy upon the ſtrength of his memory, and Gods aſſiſtance of him: And whether preached in 1641. or in the beginning of 1642. the account is the ſame; for though that Maſſacre began in *Octob.* 23. 1641. yet they were continuing their murthers, and proceeding in their deſtroying us, till 1642. Now, what may be thought of this, I leave to the judgement of others; onely give me leave to ſay, 'tis a very obſervable paſſage, and if it may be conceived to be a *Prophetick impulſe* in thoſe years, he

was

was the liker this our *Samuel*, who in his youth was ſent with the like meſſage to *Eli*, relating the ruine of his native Countrey, *That the Lord would do ſuch a thing in Iſrael, that whoſoever hears it, both his ears ſhould tingle.* And what a continued expectation he had of a judgment upon that his native Countrey, I can witneſs, from the year 1624. when I had the happineſs firſt to be known to him, and the nearer the time every year, the more confident, to my often wonder and admiration; there being nothing viſibly tending to the fear of it.

The aboveſaid information of the Papiſts was the firſt occaſion of drawing the whole ſubſtance of the Body of Divinity into that Catechiſm lately printed, but the iſſue hath been the inſtruction of the Proteſtants. 'Tis highly commended by Mr. *John Downame* who ſet it out, and ſo is it by a ſtranger *Ludovicus Crocius*, in his book *De ratione ſtudii Theologici*, deſiring ſome *Engliſh-man* would tranſlate it in-

to *Latine*, *deſideramus & ſolicitè expectamus*, *&c.* But it was not by him intended for the Preſs; It was begun in the publick, but finiſhed ſome years after in his private family, conſtantly twice a week inſtructing them (of which it might be then truly ſaid, as of *Nympha's*, *Col.* 4. 15. *The Church which is in thy Houſe*) unto which perſons of quality and learning reſorting, notes were taken, divers Copies were gotten, ſome imperfect, and miſtaken, many paſſages are in it, which are not his, the *whole* is not *poliſhed* like what elſe hath come forth of his; and indeed, he was diſpleaſed at the publiſhing of it, without his knowledge; but hearing of ſome good fruit, which hath been reaped by it, he hath permitted it.

Not long after this defeat at *Kinſale*, the Officers and *Commanders of the Army* gave at once 1800. pound to buy Books for a Library to the Colledge of *Dublin* (then Souldiers were for the advancement of learning) The ordering of the money for that uſe, was committed

ted to *Doctor Challoner*, and this Lord Primate, who came of purpose hither into *England* to buy them. He then met Sir *Thomas Bodley* here buying Books for his Library at *Oxford*, between whom there was a commerce in helping each other with rarities. He often took notice, that the famous Library of his there, and that of *Dublin*, began together. As he came, he visited Master *Christopher Goodman*, who had been Professor of Divinity in *Oxford*, in *Edward the sixth*'s days, then lying on his death-bed at *Chester*, he would be often repeating some grave wise Speeches he heard from him.

After this, he constantly came over into *England* once in three years, and thus he spent the Summer, one moneth at *Oxford*, another at *Cambridg*, searching the Books, but especially the Manuscripts of each University, (among which those of *Corpus-Christi* Colledg in *Cambridge*, he most esteemed) the third month at *London*, intending chiefly Sir *Thomas Cottons* Library, and

and the converſing with learned men, with whom in thoſe younger years he was in great eſteem; Aed in after years he was acquainted with the rarities in other nations, ſcarce a choice book in any eminent perſons Library, *France*, *Italy*, *Germany*, or *Rome*; but he had his way to have it, or what he deſired tranſcribed, better acquainted with the *Popes Vaticane*, then ſome that daily viſit it. The * *Puteani Fratres* in *Paris*, and learned men helped him with many tranſcripts out of *Thuanus* and others, between whom and him many Letters paſſed, Now howſoever the reading over all the Fathers endwiſe, was a mighty labour, yet the paines he took out of the common road of learning, in ſearching of Records, and all the Manuſcripts he could get throughout Chriſtendom; with that ſevere ſtudy of *Chronologie and Antiquity*, was equall with the former, if not exceeded. Many Volumes he read, onely aiming at the knowledge of the

* See *Gratius*, whether *Putuani* or *Puteani*.

the use of words in severall ages, as *Galen* and *Hippocrates*: most of the *Records of the Tower of London*, scarce a Book, be it of the least esteem in that great Library of his own, but he remembred it; and to my great wonder had in *readiness* in his head all he had read.

The first Church-preferment he had, (which was given him by *Arch-Bishop Loftus*, a little before his death, a very wise man) was the *Chancellorship of St. Patricks Dublin*, unto which he took no other Benefice. In which Master *Cambden found him, anno* 1607. *while he was writing his Brittannia*, and saith this of him, in his observations concerning *Dublin*; * *Most of which I acknowledg to owe to the diligence and labour of* James Usher *Chancellor of the Church of St.* Patricks, *who in various learning and judgement far exceeds his years.* In this Dignity howsoever, the Law might have excused him from preach-

* Hæc de *Dublinia*, quorum plurimâ diligentiæ & doctrinæ *Jacobi Usseri* Cancellarii Eccles. Sancti *Patricii* qui annos variâ doctrinâ & judicio longe superet, me debere agnosco, p. 752.

preaching, but onely ſometimes in his courſe before the State; *yet he would not omit it to the place from whence he received the Profits*: & though he did endow it with a Vicarage, yet he went thither in perſon, *viz.* to *Finglas*, a mile from *Dublin*, and preached there every Lords day, unleſs upon extraordinary occaſions he were detained; and to have been a conſtant Preacher, he took in his elder years more comfort by the remembrance of, than in all his other labours and writings.

His experiments in prayer were many, and very obſervable in the return of his deſires *in kind*, and that immediately, when he had been in ſome diſtreſſes; and the providence of God in taking care of him in his younger years, as he did often recount, ſo more ſpecially the laſt time I ſaw him, in confirmation of his dependance upon him in theſe his *Elder*, what extremities he might be brought unto.

When he was twenty ſeven years old, *anno* 1607. he commenced *Batchelour*

lour of Divinity, and immediately after was choſen *Profeſſor* of Divinity in that Univerſity of *Dublin*. He read twice a week at firſt, afterwards conſtantly once a week, without intermiſſion throughout the year, going through a great part of *Bellarmines Controverſies*. About thirteen or fourteen years he was Profeſſor there, and a great Ornament to it, I have ſeen many years agone, three Volumes of thoſe his Lectures wrote with his own hand, and had the favour to read them, an honour it would be for that *Vniverſity* where they were read, to have them publiſhed.

When he performed his Acts *Progradu*, *Latine Sermon*, *Lectures*, *Poſition*, in anſwering the Divinity Act, and the reſt, he committed nothing to his Pen, but onely the heads of the ſeverall ſubjects, & as with his *Engliſh* Sermons, put all upon the ſtrength of his memory, and his preſent expreſſions. His readineſs in that Language equalizing any perſon that I have heard of in theſe latter ages,

which,

which, (after ſeventeen years diſcontinuing that practice as Profeſſor, appeared fully) in a publike Commencement, moderating the Divinity Act, and creating the Doctors, ſince he was Primate at S. *Patricks Dublin*: to all mens admiration, when I remember one paſſage in his Speech was, that the Hoods, and other diſtinctive ornaments uſed by ſeverall Graduates in our *Vniverſities*, were by their deſcription the ſame which were in uſe in *Baſils* and *Nazianzens* time, ſo not *Popiſh*, as ſome have apprehended. *Anno* 1609. there was a great diſpute about the *Herenagh Terman*, or *Corban* Lands, which anciently the *Chorepiſcopi* received, the Rents of which concerned the Biſhops of *England* as *Ireland*. He wrote a learned Treatiſe of it, ſo approved, that it was ſent to Arch-Biſhop *Bancroft*, and by him preſented to King *James*; and the rather accepted, it being done by one who then had no thoughts of reaping any fruit by it, as himſelf ſaid then in his Preface to it, *Mihi illic nec ſeritur nec metitur*,

metitur, the ſubſtance of it was afterwards tranſlated by Sir *Henry Spilman* into *Latine*, and publiſhed in his *Gloſſarium*, as himſelf acknowledgeth, giving him there this Character, *Literarum inſignis Pharus*.

Not long after this, the *Provoſt-ſhip* of the Colledge of *Dublin* falling voyd, he was unanimouſly elected by the Fellows, being then about thirty yeats of age, but in regard he foreſaw upon the ſettlement of Lands belonging to it, and the eſtabliſhing of other matters, there would be ſuch diſtractions, that his ſtudies muſt have been diſturbed, he refuſed it; and ſo another was ſent over out of *England* to it. And it having then an invitation of a *good Annual allowance* ye ſee by this, as ſome former paſſages, how little the things of this world ſeemed in his eye, at thoſe years.

Anno 1612. he proceeded *Doctor of Divinity*, created by *Primate Hampton* his Predeceſſor; one of his Lectures *pro gradu*, was of the ſeventie

weeks

weeks to the ſlaying of the Meſſiah, Dan. 9.24 The other out of *Revel.* 20.4. concerning the ſenſe of that, *viz. the Saints reigning with Chriſt a thouſand years*, a Tractate in this age very ſeaſonable, but 'tis loſt.

Anno 1613. he publiſhed that Book *De Eccleſiarum Chriſtianarum ſucceſſione & ſtatu*, magnified by *Caſaubon* and *Scultetus*, in their *Greek* and *Latin* verſes before it; it was ſolemnly preſented by Arch-Biſhop *Abbot* to King *James*, as the eminent firſt-fruits of that College of *Dublin*; It is imperfect, for about 300 years, from *Gregory* 11. to *Leo* 10. *i e* from 1371. to 1513. and from thence this laſt Century, which he intended (after the finiſhing of this Book he was now about) to have added.

Anno 1915. there was a *Parliament* in *Dublin*, and ſo a *Convocation* of the Clergy, then thoſe learned Articles of *Ireland* were compoſed and publiſhed, he being a Member of the Synod was appointed to draw them up; highly ap-

approved by the moſt Orthodox Divines. I know no cauſe of ſome mens ſpeaking againſt them, unleſs for that they do determine according to S. *Auguſtines doctrine againſt the Pelagians*, *The man of ſin*, 2 *Theſſ.* 2 to be the Biſhop of *Rome*, as the *Morality of the Sabbath*; of both which, this moſt learned Primate was very confident, and wiſhed ſome learned men of late had ſpared their Pens to the contrary; in the defence of the laſt of which I have ſeen a moſt excellent learned Letter, written to Doctor *Twiſs*, who had deſired his judgement of it: Now whereas ſome have doubted whether they were fully eſtabliſhed as the Articles of *Ireland*; I can teſtifie that I have heard him ſay, that in the forenamed year 1615. he ſaw them ſigned by *Arch-Biſhop Jones then Lord Chancellor* of *Ireland*, and Speaker of the Houſe of the Biſhops in Convocation, ſigned by the *Prolocutor* of the Houſe of the Clergie in their names; And alſo ſigned by the then *Lord Deputy Chicheſter*, by order

order from King *James* in his name. And whereas ſome have raſhly affirmed they were repealed by *Act of Parliament, anno* 1634. or recalled by any Decree of the *Synod* then, needs no further confutation then the ſight of either, yet in regard there hath been ſome ſuch preſumptuous aſſertions lately publiſhed to the ſcandall of them, there is at the Preſs a Vindication by the appointment of this moſt Reverend perſon, and a relation of the truth of all paſſages, and ſo there needs no more here.

And now he wanted not enemies in ſcandalizing him to King *James*, under the Title of a *Puritane* (ſo odious with him in thoſe days) of purpoſe to prevent any further promotion of him, but it ſo fell out, that was the occaſion of his advancement, for King *James* being in ſome fear of him upon that ſcore by the eminency of his learning, fell into ſome more full diſcourſe with him, and received ſuch abundant ſatisfaction of the ſoundneſs of his *judgement and piety*, that

that notwithſtanding the oppoſition of great ones, without his ſeeking, made him *Biſhop of Meath in Ireland*, juſt then falling voyd while he was in *England*, and as I have heard, did often boaſt, that *he was a Biſhop of his own making* : But the miſ-interpretations which ſome of his enemies had raiſed and ſpread of him, moved him voluntarily at the requeſt of his friends to declare his judgement, as to the doctrine and diſcipline of the Church of *England*, which was to all good mens ſatisfactions.

While he was Biſhop Elect, he was choſen to preach before the Houſe of Commons, (*Feb.* 18. 1620.) in S. *Marg. Weſtminſter*, The Sermon by the Order of the Houſe was Printed, and 'tis a moſt learned one; I have heard him ſay, (as I take it) it was the firſt time the Houſe of *Commons* received the *Communion* by themſelves, diſtinct from the Houſe of the Lords.

Upon his return into *Ireland*, he was Conſecrated Biſhop of *Meath* at *Drogheda*

gheda by *Primate Hampton*, with the assistance of two Suffragan Bishops, according to the custom, and the then Book of Consecration, there was then given him an *Anagram* of his name, as then he was to write himself, which he made good ever after, *viz James Meath, I am the same*; He did not now slack in his constancy of Preaching, but as *Possidonius* of S. * *Augustine*, was still the same; and bound himself the rather to it, by the Motto of his Episcopal Seal. *Va mihi si non Evangelizavero*, which he continued in the Seal of his Primacy also.

* Atque Episcopatu susceptо multo instantius ac ferventius majore authoritate, non in una tantum regione sed ubicunque rogatus, verbum salutis æternæ, alacriter, & suaviter, pullulante atque crescente Domini Ecclesia, prædicabat. *Poss.* in vita *Augusti.*

He had many *Papists* in his Diocesse, whom he indeavoured by private discourses to reclaim, at length they were contented to hear him preach, so it were not in a Church, he condiscended to their exception, and preached in the *Session-House*; The Sermon wrought so

ſo much upon ſome of them, that the Prieſts prohibited them the hearing him in any place ever after.

Anno 1622. there was a cenſure of ſome Papiſts in the *Star-Chamber*, for refuſing to take the Oath of Supremacy, he was called thither to enform them of it before ſentence, which occaſioned that learned Speech of his to that purpoſe, Printed with his *Engliſh Works*.

While he was Biſhop of *Meath*, he anſwered that *Challenge of the Jeſuit Malone*; his comming over for the Printing of it, occaſioned another learned Tractate of the *Univerſality of the Church of Chriſt*, and the Unity of the Catholick Faith, in a Sermon preached before King *James* upon *Epheſ.* 4. 13. *Till we all come in the unity of the Faith, &c.*

While he was in *England*, Primate *Hampton* dying, he was made (*an.* 1624) *Primate* of *Ireland*, the hundred Biſhop of that See, from the firſt ſuppoſed to be *Patricius*, who lived in St. *Auguſtines* time, 400 years after Chriſt, whom

whom we read much of in divers Ancient Writers; And this Reverend Primate in his Book called the *Religion of the Ancient Irish* hath made it appear, at leaſt to be very probable, that the Doctrine Saint *Patrick* planted and preached among them at firſt, was in ſubſtance the ſame which is now taught and profeſſed by us.

When he was thus promoted to the higheſt ſtep his Profeſſion was capable of, in his native Countrey, he was the more humble, and laborious in preaching: And it ſo fell out, that for ſome weeks together, preaching too often beyond his ſtrength, to the overmuch waſting of his ſpirits, at the requeſt of ſome *Miniſters in Eſſex* to have him Preach upon the week days (becauſe they could not come to hear him on the Sundays) he fell into a *Quartane Ague*, which held him three quarters of a year.

After his recovery, the Lord *Mordant* afterwards Earl of *Peterborough*) being a Papiſt, and deſirous to draw his

Lady

Lady to the ſame Religion, he was willing there ſhould be a meeting of two Prime men of each, to diſpute what might be in controverſie between them. *The Lady* made choice of this *Lord Primate*, and prevailed with him, though newly recovered, and ſcarce able to take that journey. The Ieſuit choſen by the *Earle*, went under the name of *Beaumond*, but his right name was *Rookwood*, (brother to *Ambroſe Rookwood*, one of the conſpirators of the Gun-powder-Treaſon, and executed) The place of meeting was at *Drayton* in *Northamptonſhire*, where there was a great *Library*, that no Books of the Ancient Fathers were wanting for their view, as there might be occaſion. The Points propoſed were concerning *Tranſubſtantiation*, *Invocation of Saints Images*, *Viſibility of the Church*. Three days were ſpent in diſputatio s, three hours in the forenoon, and two hours in the afternoon; but the concluſion was this. After the third day of meeting, this Lord Primate hitherto being

opponent, and now the Ieſuit, according to his deſire, taking that part upon him (and my Lord to be reſpondent) That morning about the time he was expected, excuſed his coming to the Earl, ſaying, *That all the arguments he had framed within his own head, and thought he had them as perfect as his* Pater noſter, *he had forgotten, and could not recover them again: That he believed it was the juſt judgement of God upon him, thus to deſert him in the defence of his Cauſe, for the undertaking of himſelf to diſpute with a man of that eminency and learning, without the licence of his Superiour.* Whereupon the Earl upon ſome further diſcourſe with this Lord Primate was converted, and became a Proteſtant, and ſo continued to his laſt. This I had from an eye and eare witnes, which is confirmed by a Secular Prieſt *Challoner*, who writing a Book againſt this *Beaumond*, bids him there *beware of coming any more to* Drayton *leaſt he met another* Uſher *there, by the foile then given him, to the diſho-*

nour

nour of his Profession and himself.

Upon this, the *Countess of Peterborough* owed him a great respect, and upon his losses in *Ireland*, and other distresses here, she took him to her own house, with whom he lived about nine or ten years, and died there. For which, whersoever *this pretious Box of Oyntment is opened*, in calling to minde the memory of this holy man; Let it *be spoken of in memoriall of her.*

Anno 1626. in *August* he returned into *Ireland*, where he was received with all the expressions of joy that could be given; where I had the happiness to waite on him from hence thither, and now I am come within the compass of my own knowledge. From him, with the assistance of other Ministers, the same year I received *my Ordination*, in S. *Peters Church* in *Drogheda*, himself preaching in the forenoon out of 1 *Thess.* 5. 12. *We beseech you brethren, to know them that labour among you, and are over you in the Lord, and admonish you, and to esteem them very*

highly in love for their works ſake, and be at peace among your ſelves. From whence, as many things were preſſed to the Office of the Miniſtry, fit for thoſe times, ſo ſome Subjects were as fit for theſe: And in the afternoon his injunction was to me as the firſt time, by way of Office.

The diſcourſes which daily fell from him at his Table, in the clearing of difficulties in the Scripture, and other Subjects; eſpecially when learned men came to viſit him, was of great advantage to ſuch as were capable of them; It put me often in mind of that Speech of the Queen of *Sheba* to *Salomon*. *Happie are theſe thy ſervants, that continually ſtand about thee and hear thy wiſdom.* And ſuch was his humility, as he would in practic ll Subjects apply himſelf to the information and ſatisfaction of the pooreſt and weakeſt perſon that ſhould deſire it; nay, ſometimes rather incline towards ſuch, then to others more learned, which ſtrangers have wondred at, as the *Diſciples marvelled*

velled at our Saviours talking with the poor woman at Samaria, & anſwering her queſtions, rather then heeding of them.

The Orders obſerved in his Family as to prayer, was four times a day; *In the Morning* at ſix, at the *Evening* at eight, and before dinner and ſupper in the Chappel, at each of which he was alwaies preſent.

On *Friday* in the afternoon conſtantly an hour in the Chappel was ſpent in going through the Principles of Religion, in the Catechiſm, for the inſtruction of the Family. And every Sunday in the Evening, we had *a repetition of his Sermon* in the Chappel, which he had preached in the Church in the foorenoon; two of us had this charge upon us in his houſe.

In the Winter evenings he conſtantly ſpent two hours in comparing of old *MS.* of the Bible, *Greek* and *Latin*, where about five or ſix of us aſſiſted him, and the *variæ lectiones* of each were taken by himſelf with his own hand.

In *Michaelmas* Term, *anno* 1626 there were ſome Propoſitions made, and offered to be aſſented unto by the Papiſts, for a more full Tolleration of their Religion: *viz.* the maintaining of 500. Horſe and 5000. Foot. wherein the Proteſtants muſt have born ſome ſhare alſo; for the conſideration of which, a great Aſſembly of the whole Nation, Papiſts and Proteſtants was called in the *Lord Deputy Falklands time.* The meeting was in the Hall of the Caſtle of *Dublin.* The Biſhops by this Lord Primates invitation met at his Houſe, and he and they unanimouſly ſubſcribed a *Proteſtation* againſt the Tolleration of Popery; the Originall of which I have, a Copy with their ſeverall names ſubſcribed (which have not been yet Printed) is as followeth.

The

The Judgement of the Arch-Biſhops, and Biſhops of *Ireland*, concerning Tolleration of Religion.

THe Religion of the Papiſts is ſuperſtitious and Idolatrous; their Faith and Doctrine, erroneous and hereticall, their Church in reſpect of both, Apoſtatical. To give them therefore a Toleration, or to conſent that they may freely exerciſe their Religion, and profeſs their Faith and Doctrine, is a grievous ſin, and that in two reſpects.

For firſt, It is to make our ſelves acceſſary not onely to their Superſtitions, Idolatries, Hereſies, and in a word, to all the abominations of Popery; but alſo (which is a conſequent of the former) to the perdition of the ſeduced People, which periſh in the Deluge of the Catholick *Apoſtaſie.*

2. *To grant them Tolleration in reſpect of any Money to be given, or contribution to be made by them, is to ſet Religion to ſale, and with it, the Souls of the People whom Chriſt our Saviour hath Redeemed with his moſt precious bloud. And as it is a great ſin, ſo alſo a matter of moſt dangerous conſequence. The conſideration whereof, we commend to the wiſe and juditious. Beſeeching the zealous God of Truth, to make them who are in Authority, zealous of Gods Glory, and of the advancement of true Religion; Zealous, Reſolute, and Couragious againſt all Popery, Superſtitions, and Idolatry, Amen.*

Ia. Armachanus,
Mal. Caſchellen.
Anth Medenſis.
Tho. Herneſ. & Laghlin.
Ro. Dunenſis, &c.
Georg Derenſ.
Richard Corke, Cloyne, Roſſes.
Andr. Alachadenſ.

Conferred and agreed upon *November* 6. 16.6.

Tho.

Tho. Kilmore & Ardagh.
Theo. Dromore.
Michael Waterford & Lyſmore.
Fran. Lymerick.

All theſe Biſhops are dead, and this *Lord Primate* ſurviving them all, is now dead alſo; but by this they ſtill ſpeak.

This Iudgement of the Biſhops, Doctor *George Downham*, Biſhop of *Derry*, at the next meeting of the Aſſembly, *April* 23. 1627. publiſhed at Chriſt-Church before the Lord Deputy and Council in the midſt of his Sermon.

The Preamble he made to it (which I had from his own Notes) was thus, *viz.*

Are not many among us for gain and outward reſpects, willing and ready to conſent to a Tolleration of falſe Religion, and thereby making themſelves guilty of a great offence, in puting to ſale not onely their own ſouls, but alſo the ſouls of others. But what is to be thought of

Tolleration of Religion, I will not deliver my own private opinion, but the judgement of the Arch-Biſhops *and* Biſhops *of this Kingdom, which I think good to publiſh unto you, that whatſoever ſhall happen, the world may know, that we were far from conſenting to thoſe favours which the Papiſts expect.*

After he had publiſhed it, (and the people had given their Votes alſo with a generall acclamation, crying, *Amen*) he added, as followeth.

But ſome may object, in ſo ſaying, you hinder the Kings ſervice.

I anſwer, *God forbid that what is ſpoken for the maintenance of Religion, and the ſervice of God, ſhould be thought to be a hinderance of the Kings ſervice; but we are ſo far from that, as with all our hearts we deſire not onely that the ſole Army of five thouſand five hundred may be maintained, but alſo a far greater Army, beſides that of trained Souldiers, be ſetled for the defence of the Countrey: onely this we deſire, that his gracious Majeſtie will be pleaſed to re-*

ſerve

ſerve to himſelf the moſt of thoſe peculiar graces which of late have been offered, the greateſt whereof might much better be ſpared, then granted for the diſhonour of God, and the King; to the prejudice and impeachment of true Religion, and countenance of the contrary; And what is wanting may be ſupplyed by the Countrey, and I ſhall exhort all good Subjects, and ſound Chriſtians, to ſhew their forwardneſs in this behalf, &c. The Text the Biſhop took then was, *Luke* 1.23, 24, 25. when he ſpake much againſt mens ſubordinating Religion, and the keeping of a good conſcience for outward and worldly reſpects, and to ſet their ſouls to ſale for the gain of earthly matters, &c. This Lord Primate the next Lords day Preached before the ſame Auditory; the Text was, 1 *Iohn* 5.15. *Love not the world, nor the things that are in the world*; when he made the like Application with the Biſhop, rebuking ſuch, who for worldly ends like *Iudas*, ſell Chriſt for thirty pieces of Silver, or as *Baalam* following

ing the wages of unrighteouſneſs, &c. foretelling, as he had often done, of Judgements for theſe our inclinations to ſuch permiſſions & tollerations, that wherein men might think to be gainers, at the end they would be loſers; that Speech of *Jeremiah* to *Baruch*, of Gods being about *to pluck up what he had planted*, and to break down what he had built; and his bidding him *not to ſeek great things for himſelf*, he applyed to theſe preſent times; The judgement of the Biſhops prevailed ſo much with the Proteſtants, that the Propoſals were drove on very heavily; and after much agitation of things, the *Lord Deputy*, finding the diſcontents between both Parties encreaſing, deſired this *Lord Primate*, as the firteſt perſon both in regard of his eſteem in the Aſſembly, and being one of the Council, and ſo concerned in promoting the Kings buſineſs, to ſum up the ſtate of things, and to move them to an *abſolute Grant* of ſome Competency to the complying with the Kings neceſſities, with-

without any ſuch conditions; with which, upon their anſwer, he would ceaſe moving any further: which (upon very little warning) he did with much prudence, according to that double capacity of a *Privie Councellour*, and a *Biſhop*. The Copie of which Speech I had then, and is as followeth:

The effect of a ſpeech delivered by the L. PRIMATE *before the* L. DEPUTY, *and the great Aſſembly, at his Majeſties Caſtle in* Dublin, April *the laſt.* 1627.

MY LORD, The Reſolution of theſe Gentlemen in denying to contribute unto the ſupplying of the Army, ſent hither for their defence, doth put me in mind of the Philoſophers Obſervation,

That

That ſuch as have reſpect to a few things, are eaſily miſ-led; the preſent preſſure which they ſuſtaine by the impoſition of the Souldiers, and the deſire they have to be eaſed of that burthen, doth ſo wholly poſſeſſe their minds, that they have onely an eye to the freeing of themſelves from that incumbrance, without looking at all to the deſolations, that are like to come upon them by a long and a heavie War, which the having of an Army in readineſs, might be a means to have prevented; The lamentable effects of our laſt Wars in this Kingdom doth yet freſhly ſtick in our memories: neither can we ſo ſoon forget the depopulation of our Land, when beſides the combuſtions of War, the extremity of famine gerw ſo great, that the very *women* in ſome places by the way-ſide, have ſurpriſed the men that rode by, to feed themſelves with the *fleſh of the Horſe of the Rider*: and that now again here is a ſtorm towards, whereſoever it will light, every wiſe man will eaſily fore-

foreſee, which if we be not carefull to meet with in time, our State may prove irrecoverable, when it will be too late to think of, *Had I wiſt.*

Tha dangers that now threaten us, are Partly from abroad, and partly from home; *abroad*, we are now at odds with two of the moſt Potent *Princes* in Chriſtendom, and to both which in former times, the diſcontented perſons in this Countrey have had recourſe heretofore, proffering the Kingdom it ſelf unto them, if they would undertake the conqueſt of it: for it is not unknown unto them that look into the ſearch of thoſe things, that in the days of King *Henry* the eighth, the Earl of *Deſmond* made ſuch an offer of this Kingdom to the *French* King, (the Inſtrument whereof yet remaines upon Record in the Court at *Paris*) and the Biſhop of *Rome* afterwards transferred the Title of all our Kingdoms unto *Charls* the fifth, which by new Grants was confirmed unto his Son *Philip*, in the time of Queen *Eliſabeth*, with a

Reſo-

Reſolution to ſettle this Crown upon the *Spaniſh Infanta*: which Donations of the *Popes*, howſoever in themſelves in themſelves they are of no value, yet will they ſerve for a fair colour to a potent Pretender, who is able to ſupply by the power of the ſword, whereſoever therein may be thought defective. Hereunto may we adde that of late in *Spain*, at the very ſame time when the Treaty of the Match was in hand, there was a Book publiſhed with great approbation there; by one of this Country birth, *Philip O Sullevan*, wherein the *Spaniard* is taught, that the ready way to eſtabliſh his Monarchy, (for that is the onely thing he mainly aimeth at, and is plainly there confeſſed) is, firſt to ſet upon *Ireland*, which being quickly obtained, the Conqueſt of *Scotland* firſt, of *England* next, then of the *Low-Countries*, is foretold with great facility will follow after:

Neither have we more cauſe in this regard to be affraid of a Forreign Invaſion, then to be jealous of a Domeſtick Rebel-

Rebellion. Where, leſt I be miſtaken, as your *Lordſhips* have been lately, I muſt of neceſſity put a difference betwixt the Inhabitants of this Nation; Some of them are deſcended of the Race of the ancient *Engliſh*, or otherwiſe hold their eſtates from the Crown, and have poſſeſſions of their own to ſtick unto, who eaſily may be truſted againſt a *Forreign Invader*, although they differ from the State in matter of Religion: for proof of which fidelity in this kind, I need go no farther then the late Wars in the time of the Earl of *Tyrone*, wherein they were aſſaulted with as powerfull temptations to move them from their Loyalty, as poſſibly hereafter can be preſented unto them; For, at that time not onely the King of *Spain* did confederate himſelf with the Rebels and landed his Forces here for their aſſiſtance, but the Biſhop of *Rome* alſo, with his *Breves*, and *Buls*, ſollicited our Nobility and Gentry to revolt from their obedien e to the Queen, declaring that the *Engliſh*

gliſh did fight againſt the *Catholick* Religion, and ought to be oppugned as much as the *Turks*, imparting the ſame favours to ſuch as ſhould ſet upon them, that he doth unto ſuch as fight againſt the *Turks*; and finally promiſing unto them that the *God of Peace would tread down their enemies under their feet ſpeedily*. And yet for all the *Popes* promiſes, and threatnings, which were alſo ſeconded by a Declaration of the Divines of *Salamanca* and *Valledolid*, not onely the Lords and Gentlemen did conſtantly continue their Allegeance unto the *Queen*, but alſo were encouraged ſo to do by the Prieſts of the Pale, that were of the Popiſh profeſſion: who were therefore vehemently taxed by he * Traytor *O Sullevan*, for exhorting them to follow the Queens ſide: which he is pleaſed to term *Infanam & venenoſam doctrinam*, *& tartareum dogma*, a mad and venemous doctrine, and a helliſh opinion. But beſides theſe, there

* *O Sulevan*, Hiſt. Catholi Hibern. fol. 20. & 263.

there are a great number of *Iriſh*, who either bear a ſecret grudge againſt the *Engliſh* planted among them, or having nothing at all to loſe, upon the firſt occaſion, are apt to joyn with any Forreign Invader; for we have not uſed that policie in our plantations, that wiſe States have uſed in former times. They, when they ſettled new Colonies in any place, did commonly tranſlate the Ancient Inhabitants to other dwellings. We haye brought new Planters into the Land, and have left the old Inhabitants to ſhift for themſelves; who being ſtrong in body, and daily increaſing in number, and ſeeing themſelves deprived of their means and maintenance, which they and their *Anceſtors* have formerly injoyed, will undoubtedly be ready when any occaſion is offered, to diſturbe our quiet; whether then we caſt our eyes abroad, or look at home, we ſee our danger is very gaeat.

Neither may you, *my Lords and Gentlemen* that differ from us in point of Reli-

Religion, imagine that the Community of profeſſion will exempt you more then us from the danger of a common Enemy. Whatſoever you may expect from a Forreigner, you may conjecture by the anſwer which the Duke of *Medina Sidonia* gave in this caſe in 88; *That his Sword knew no difference between a Catholick and a Heretick, but that he came to make way for his Maſter*: and what kindneſs you may look for from the Country-men that joyn with them, you may judge, as well by the carriage which they ordinarily uſe towards you and yours, both in the *Court* and in the *Colledges* abroad; as by the advice not long ſince preſented by them unto the Council of *Spain*, wherein they would not have ſo much as the *Iriſh* Prieſts and Jeſuits, that are deſcended of *Engliſh bloud*, to be truſted, but would have you, and all you s to be accounted Enemies to the deſigns of *Spain*. In the Declaration publiſhed about the beginning of the Inſurrection of *James fitz Maurice* in the *South*,

South, the Rebels profeſſed, it was no part of their meaning to ſubvert *honorabile Anglorum ſolium*; their quarrel was onely againſt the perſon of Queen *Eliſabeth* and her Government: But now the caſe is otherwiſe, the tranſlating of the Throne of the *Engliſh* to the power of a Forreigner, is the thing that mainly is intended, and the re-eſtabliſhing of the *Iriſh* in their Ancient Poſſeſſions, which by the valour of our Anceſtors were gained from the.

This you may aſſure your ſelf, *Manet altâ mente repoſtum*, and makes you more to be hated *of them then any* other of the *Engliſh* Nation whatſoever. The danger therefore being thus common to us all, it ſtands us upon to joyn our beſt helps for the avoyding of it; onely the manner how this may be effected is in Queſtion. It was wont to be ſaid, *Iniquum petas, ut æquum feras*, and ſuch p rhaps might be the intent of rhe Project the other day propounded unto you; but now I obſerve the diſtaſt you have conceived againſt that,

hath

hath ſo far poſſeſſed you, that hardly can you be drawn to liſten to any equal motion. The exceptions taken againſt the Project, are partly *general*, made by all, partly *ſpecial*, that toucheth onely ſome particulars: of the former there are two; the *quantity* of the ſum demanded, and the *indefiniteneſs of the time*, which is unlimited. For the proportion required for the maintenance of five thouſand Foot, and five hundred Horſe, you alledge to be ſo great, and your means ſo ſmall, that in undertaking that which you are no ways able to perform, you ſhould but delude his Majeſtie, and diſappoint the Army of their expected pay. And although the ſum required were far leſſe, and for a time able to be born by you; yet are you fearfull that the payment being continued for ſome number of years, may afterwards be continued as a conſtant Revenue to his *Majeſties Exchequer*, with which perpetuall burden you are unwilling to charge your poſterity.

The

The exceptions of the *ſecond* kind are taken againſt the Grants annexed unto the former demands, the granting whereof ſeemed rather to hinder than further the Service, as not ſo agreeing with the rules of equity. For *firſt*, ſome have the full benefits of the Grants, and have their charge little augmented, as the Countries which pay Compoſition-rents, which by thoſe Grants, during the time of the new payments are ſuſpended. *Secondly*, others that have the charge of the Payment impoſed upon them to the full, are not partakers at all of the benefit of the Grants, as the *Britiſh* planted in the ſix Eſcheated Counties of *Vlſter*. *Thirdly*, ſuch as are moſt forward to further his Majeſties Service, and to contribute with the moſt, are troubled in conſcience for yeilding thereto upon the terms propoſed, eſpecially for that condition, whereby the execution of the Statute againſt Recuſants is offered to be forborn;

Wherein if ſome of my *Brethren*

the

the Biſhops have been thought to have ſhewed themſelves more forward than wiſe, in Preaching publickly againſt this kind of Tolleration; I hope the great charge laid upon them by your ſelves in the Parliament, wherein that * *Statute* was inacted, will Plead their excuſe. For there, the Lords Temporall, and all the Commons, do in Gods Name earneſtly require and charge all *Arch-Biſhops* and *Biſhops*, and other Ordinaries, that they ſhall endeavour themſelves to the utmoſt of their knowledge, that the due and true Execution of this Statute may be had throughout their *Dioceſſes*; and charged, as they will anſwer it before God, for ſuch evils and plagues as Almighty God might juſtly puniſh his people, for neglecting theſe good and wholeſome Laws. So that if in this caſe they had holden their tongues, they might have been cenſured little better than Atheiſts, and made themſelves acceſſory to the drawing down of

* Stat, Hyb. 2. Eliſab.

Gods

Gods heavy vengeance upon the people.

But if for theſe and ſuch like Cauſes, the former Project will not be admitted, we muſt not therefore think our ſelves diſcharged from taking farther care to provide for our ſafeties. Other conſultations muſt be had, and other courſes thought upon which need not be liable to the like exceptions. Where the burden is born in common, and the aid required to be given to the Prince by his Subjects that are of *different judgements* in Religion; it ſtands not with the ground of common reaſon, that ſuch a condition ſhould be annexed unto the gift, as muſt of neceſſity deter the one Party from giving at all, upon ſuch terms as are repugnant to their *conſciences*. As therefore on the one ſide, if we deſire that the *Recuſants* ſhould joyn with us in granting of a Common ayd; we ſhould not put in the condition of *executing* the Statute, which we are ſure they would not yeild unto; So on the other ſide, if they will have us to joyn with them

in the like Contribution, they ſhou
not require the condition of *ſuſpendi*
the Statute to be added, which we
conſcience cannot yeild unto. Th
way will be then freely to grant unt
his Majeſtie, what we give, withou
all manner of condition that may ſee
unequall unto any ſide, and to refe
unto his own ſacred breaſt, how f
he will be pleaſed to extend or
bridge his favours; of whoſe *Lenit*
in forbearing the executing of the St
tute, our Recuſants have found ſuc
experience, that they cannot expe
a greater liberty, by giving any thi
that is demanded, then now alread
they do freely enjoy.

As for the fear that this voluntar
contribution may in time be made
matter of neceſſity, and impoſed as
perpetuall charge upon poſterity, it m
eaſily be holpen with ſuch a clauſe as
find added in the grant of an ayd mad
by the * *Popes* Coun
cil, *Anno* 11. *Hen.*
out of the Eccleſiaſticall profits of th
Land

* Patent. An. 11 Hen. 3 in Tur. Lond.

Land, *quod non debet trahi in conſuetudinem*, of which kinds of Grants, many other examples of later memory might be produced: and as for the proportion of the ſum, which you thought to be ſo great in the former Propoſition, it is my *Lords* deſire, that you ſhould ſignifie unto him, what you think you are well able to bear, and what your ſelves will be content voluntarily to proffer. To alleadge, as you have done, that you are not able to bear ſo great a charge as was demanded, may ſtand with ſome reaſon; But to plead an unability to give any thing at all, is neither agreeable to reaſon or duty.

You ſay, you are ready to ſerve the King as your Anceſtors did heretofore with your bodies, and lives, as if the ſupplie of the Kings wants with monies, were a thing unknown to our forefathers. But if you will ſearch the *Pipe-roles*, you ſhall find the names of thoſe who contributed to King *Henry* the third, for a matter that did leſſe concern the Subjects of this King-

dom, then the help that is now demanded, namely for the marrying of his Sister to the *Emperour*. In the Records of the same King kept in *England*, we find his Letters Patents directed hither into *Ireland*, for levying of money to help to pay his debts; unto *Lewis* the Son of the King of *France*. In the rowls of *Gascony* we find the like Letter directed by King *Edward* the second unto the Gentlemen and Merchants of *Ireland*, of whose names there is a List there set down to give him ayd in his expedition into *Aquitaine*, and for defence of this Land (which is now the thing in question:) We find an Ordinance likewise made in the time of *Edward* the third, for the personall taking of them that lived in *England*, and held Lands and Tenements in *Ireland*.

Pat. An. 3. Hen. 3 mem. bran. 9.

Pat. *Gascony*, Anno 18. *Edw.* 2. membr. 25. in dorso.

Pat. An. 44. Edw. 3. in Archiv. Tur. Lond.

Nay, in this case you must give me leave as a Divine to tell you plainly, that

that to ſupply the King with means, for the neceſſary defence of your Countrey, is not a thing left to your own diſcretion, either to do, or not to do, but a matter of dutie, which *in conſcience* you ſtand bound to perform. The Apoſtle, *Rom.* 13. having affirmed, that we muſt *be ſubject to the higher Powers, not onely for wrath, but for conſcience ſake*; adds this as a reaſon to confirm it; *for, for this cauſe you pay tribute alſo*; as if the denying of ſuch payment, could not ſtand with conſcionable ſubjection: Thereupon he infers this concluſion; *Render therefore to all their due; tribute to whom tribute, cuſtom to whom cuſtom is due.* Agreeable to that known leſſon which he had learned of our Saviour, *Matth.* 22. 21. *Render unto Cæſar the things which are Cæſars, and unto God, the things which are Gods.* Where you may obſerve, that as to with-hold from God the things which are Gods, man is ſaid to be *a robber of God*, whereof he

himſelf thus complaineth in caſe of ſubtracting of *Tithes* and *Oblations*: So to deny a ſupply to *Caſar* of ſuch means as are neceſſary for the ſupport of his Kingdom, can be accounted no leſſe then a robbing of him, of that which is his due, which I wiſh you ſeriouſly to ponder, and to think better of, yielding ſomething to this preſent neceſſity, that we may not return from you an undutifull anſwer, which may juſtly be diſpleaſing to his Majeſtie.

A Copy of which Speech deſired of him, by the Lord *Deputy*, was immediately tranſmitted into *England*. But not prevailing with the Aſſembly, to yeild any thing to the ſupplying of the King wants, it was diſſolved.

This Lord Deputy *Falkland* not long after being himſelf called back into *England*, at his taking boat at water-ſide, reſerved this *Lord Primate* for the laſt perſon to take leave of, and fell upon his knees on the ſands, and begged his bleſſing; which reverent reſpect to him, gained a greater Reputation

putation to himſelf both in *Ireland*, and *England*; and indeed, a great eſteem was ever had of him in his yonger years, by the ſeverall Lord Deputies.

And now a *Preferment*, too early for thoſe years, for his ſake conferred upon me, was no temptation to me, in that it took me too ſoon from him: but not many years after, it pleaſed God I was called to him again, in being the *Miniſter of Drogheda*, the place of my Ordination, and where himſelf refided, & ſo had that happineſs renewed, till the year before the Rebellion, when he came for *England*.

The many Letters that came to him from Forreign parts, as home; upon ſeverall occaſions, ſome for reſolution of *Difficulties* in Divinity, others in *Caſes of conſcience*, and practicall ſubjects, was a great labour to anſwer: the Copies of many of which, I have ſeen under his hand.

Twelve of the moſt eminent *Divines in London*, (who were wont when he was here, to apply them-

ſelves to him as a Father, ſuch as *Doctor Sibbs*, and *Doctor Preſton*, &c. between whom and him there was a moſt entire affection) wrote then unto him for his direction of them in a body of *Practicall* Divinity, which he returned them accordingly.

He was much endeavouring in *Ireland*, the augmentation of the means of the Miniſtery, for which end he had obtained a Patent for *Impropriations* to be paſſed in his name for their uſe, as they did fall, but it was too much neglected by themſelves.

And here let me give you ſome of his exemplary Injunctions. Every Lords day he Preached in the *forenoon*, never failing but upon ſickneſs; in which he ſpent himſelf much. In the *afternoon*, this was his order to me, that (beſides the *catechiſing* of the youth before publick prayers) I ſhould after the firſt and ſecond Leſſon, ſpend about half an hour in a brief and plain opening *the Principles of Religion* in the publick Catechiſm: and after that I

was

was to Preach alſo. *Firſt*, he directed me to go through the *Creed* at *once*, giving but the ſum of each Article; the next time at *thrice*; and afterwards each time an Article as they might be *more able to bear it*; and ſo proportionably the *ten Commandements*, *Lords Prayer*, and the *Doctrine of the Sacraments*. The good fruit of which was apparent in the vulgar people upon their approach unto the *Communion*, when, as by the then order the *names* of the Receivers *were to be given in*, ſo ſome account was conſtantly taken of their fitneſs for it. An exemplary injunction for this Age, having been too much neglected. *Calvin* was more careſull then ſo, ever concluding his Prayer before or after Sermon, with repeating of the *Creed*, *and Lords Prayer*; conceiving it to be of good uſe to have theſe often ſounding in the ears of the people, as *Beza* tells us in writing his Life before his Commentary upon *Job*. His order throughout his *Dioceſſe* to the Miniſters was, to go

through the *Body of Divinity* once a year, which he had drawn out accordingly into fifty heads. When a *publick fast* was enjoyned, he kept it very ſtrictly, Preached alwaies firſt himſelf, at leaſt continuing two hours, and more then ordinarily extending himſelf in Prayer, which, in imitation of him, was accordingly (with the *publick ſervice*) obſerved by ſuch of us as ſucceeded in the duties of the day.

His *expences* were much in *Books*, while he enjoyed the means of his *Arch-Biſhoprick*: a certain ſum every year he laid aſide for that end, but eſpecially in the getting of Manuſcripts and Rarities, as well from remote parts of the World, as near at hand. He was the firſt that procured the *Samaritan Bible*, (which is onely the *Pentateuch*) to the view of theſe Weſtern parts (as * Maſter *Selden* acknowledgeth.) It was ſent him from *Syria* by the way of *Aleppo*, *Anno* 1625. He had four ſent him

* Marm. Arundel. edit. *ſecund.*

him by a Factor he employed for the ſearch of things of that nature, and were thought to be all that could be had there: He gave one to the Library of *Oxford*, a ſecond to *Leyden*, (for which *Ludovicus de dieu* gives him publick thanks in a Book Dedicated to him) a third to Sir *Robert Cottons* Library, and the fourth (having as I take it, compared it with the other) he kept himſelf. The Old Teſtament in *Syriack*, a Rarity alſo in theſe parts, was ſent to him from thence not long after.

It would ſeem incredible to relate unto you how many years agon, he did confidently foretell the *changes* that have come to paſſe in theſe Dominions, both in *Ireland*, and here in *Church* and *State*; And of the *Poverty* he expected to be brought unto *himſelf*, which he ſaid often in the midſt of his *Plenty*.

Some have much obſerved that *Text* he took at Saint *Maries* in *Cambridge*, *Anno* 1625. on the late Kings day, and the firſt Annual Solemnity of it, 1 *Sam.* 12.25.

12. 25. *But if ye ſtill do wickedly, you ſhall be conſumed, both you and your King.* Others, the laſt Text preached at Court immediately before his return into *Ireland*, 1 *Cor.* 14. 33. *God is not the Authour of confuſion, but of peace, as in all the Churches of the Saints*: his application to the confuſions and diviſions, he was confident were at the doors, was then obſerved.

There is a paſſage in his Book called *Eccleſiarum Britanicarum Antiquitates*, *pag.* 556. where, after he hath at large related the manner of the utter deſtruction of this Church and State, done by the *Saxons* (about 550. years after Chriſt) as he found it in *Gildas*, he gives a double cauſe of that his *Prolixity*: * *Partly that the Divine Juſtice might*

* Prolixius iſta quam inſtituti fortaſſe ratio poſtulabat. Partim ut juſtitia inde nobis divini judicii eluceſceret, omnium generum atque ordinum flagitiis ad ſummum faſtigium jam productis, Reipublicæ & Eccleſiæ Britannicæ fundamenta non concutientis modo, ſed exturbantis & penitus propemodum evertentis, Partim ut nos & noſtram hic pertimeſceremus vicem, in mentem identidem revocantes illud Apoſtoli, vide bonitatem & ſeveritatem dei, in eos qui ceciderunt ſeveritatem, in te autem bonitatem Dei, ſi permanſeris in bonitate; Alioquin & tu excideris.

might the rather from thence appear unto us, the ſins of all ſorts and degrees being now come to their utmoſt height in the not onely ſhaking the foundations of the Britiſh Church and State, but the deſtroying them, and almoſt utterly overturning them. Partly, that even we might the rather be in great fear that our turn is accordingly coming, and often call to mind that of the Apoſtle, Behold the goodneſs and ſeverity of God, on them which fell, ſeverity; but towards thee goodneſs: if thou continue in his goodneſs; otherwiſe thou ſhalt alſo be cut off. *Which by our Reformation; I pray may be prevented.*

He hath often acknowledged, that ſometimes that which he hath fully reſolved in his Sermon not to utter, when he came to it, was like *Jeremiah's fire ſhut up in in his bones that he could not forbear*, unleſs he would have ſtood mute, and have proceeded no farther; whereof I might give you many inſtances; as of his boldneſs and freedom in the Publick, reproving what he did

not

not approve of in the greatest. *even before Kings he was not ashamed*; and his Preaching was *with Authority*. He often stood in the gap, in opposition (to his utmost) of errors and false Doctrines; he withstood *to the face* any Tolleration of Popery and Superstition, by whom soever attempted; like *Shammah*, 2 *Sam.* 23. 11. one of the prime Worthies of *David*, defending a *field of Lentils* from the breaking in of a whole *Troop of Philistins*. At the hearing of him I have thought of that speech in the *Psalm*, *The zele of thy house hath eaten me up.*

I remember a Speech of his, *Anno* 1624, uttered before many witnesses, which he hath often confirmed since, viz. *That he was perswaded the greatest Stroak to the Reformed Church, was to come yet; that the time of the utter ruine of the See of* Rome *should be when she thought her self most secure; according to that of* Babylon *at her destruction*, (*Revel.* 18. 7. which he thought to be meant of the same) *she shall say, I sit as a Queen, and shall see no more sorrow.*

His

His farewel Sermon, in or very near the place where he had lived and preached in *England*, was then much obſerved; *James* 1. 25. *Sin when it is finiſhed, brings forth death*; his full application of it to the *fulneſs* of the ſins of this nation, which certainly would bring forth deſtruction, that the *Harveſt of the earth was ripe, and the Angel putting in his ſickle*; applying that of the *Ephah* in the viſion of *Zach.* 5. when it was *filled with wickedneſs*; and as that of the *Amorites*, when their iniquities were full, then deſtroyed, *&c.* affected much the Auditory. And for *private diſcourſes*, none acquainted with him but can be witneſſes of the like. Hundreds alive at this day have laid them up in their hearts, and by what hath fallen out already, do meaſure their expectation for the future.

And the laſt time he was in *London*, he did much lament *with great thoughts of heart*, the diſjoyntings of affections, and the deadly hatred he ſaw kindling in the hearts of men one againſt another,

ther, by the ſeveral opinions in matter of Religion: ſome of them in oppoſition to a *Miniſtery*, both to the office and maintainance, contemning the Sacraments; others raiſing and ſpreading *damnable doctrines*, *hereſies* and *blaſphemies*; he was confident that the *enemie which hath ſown* thoſe up and down the Nation, were *Prieſts*, *Friars* and *Jeſuits*, and ſuch like Popiſh Agents, ſent out of their *Seminaries* from beyond Seas, in other diſguiſes; who by their numbers multiplying among us in *London*, as elſwhere, do expect accordingly a great *harveſt* of thoſe *ſeeds* ſhortly; and he was perſuaded, if not timely weeded out by a ſevere ſuppreſſing them; would either tend to *Popery*, *or Maſſacres*, *or both*: adding therewith, how willing he was, if God ſo pleaſed, to be *taken away before that evil to come*, which he was confident of, unleſs there were ſome ſpeedy Reformation.

Now, howſoever I am as far from heeding of *Propheſies* this way as any; yet with me 'tis not improbable, that *ſo great*

great a Prophet, ſo ſanctified from his youth, ſo knowing and eminent through out the *Univerſal* Church, might have at ſome ſpecial times more than ordinary *Motions* and *Impulſes*, in doing the *Watch-man's* part, of giving Warning of Judgments approaching.

A little before the Parlament in *Ireland*, 1634, there was a letter ſent over from the late King to the Lord Deputy and Council, for determining of the *Precedencie of the Primate and Archbiſhop of Dublin* there, of which of later times there had been ſome queſtion, nothing as to their perſons, but in relation to their *Sees*; this good man, out of his great humilitie, was hardly drawn to that Argument; but being commanded, ſhewed a great deal of learning and rare Obſervations of Antiquity; and the thing was determined on his ſide, who afterwards by another Letter, (procured without his ſeeking) had the Precedencie given him of the *Lord Chancellor*; which how little thoſe things took with him, but rather were bur-

burdens to him, not in the leaſt elating of him, all men knew.

At that Parlament 1634. he preached the firſt day of it before the Lord Deputy, the Lords and Commons, in Saint *Patricks, Dublin.* His Text was, Gen. 49. 10. *The ſcepter ſhall not depart from* Judah, *nor a Law-giver from between his feet, till* Shiloh *come, and to him ſhall the gathering of the people be.*

At the beginning of the Parlament, 1639. he preached before the ſame Auditory. Deut. 33. 4, 5. *And Moſes commanded us a Law, even the inheritance of the congregation of* Jacob: *and he was King in* Jeſurun, *when the heads of the People and the Tribes of* Iſrael *were gathered together.* Which as they were moſt fit Texts for a Parlament, ſo each full of rare and emenent Learning.

Anno 1640. He came out of *Ireland* hither, being invited over by ſome eminent perſons, upon the occaſion of the then difference between the late King and Parlament; onely this I take notice of, it was Gods *ſpecial Providence*

for

for his preſervation, it being the year before the Rebellion of *Ireland*; as if according to the Angels ſpeech to *Lot*, *nothing could be done till he were come hither, and eſcaped to this his Zoar.* At my taking leave of him, I cannot forget the ſerious preparative he gave me againſt the *heavy ſorrows* and miſeries I ſhould ſee before I ſaw him again; and with that confidence, as if it had been within view. It put me in mind of that in *Amos* 3. 7. *Surely the Lord will do nothing, but he will reveal it unto his Servants the Prophets.* (at leaſt ſo great an one, and of that Nation.)

His Library, (known to be a copious one) the firſt year of the Rebellion of *Ireland*, 1641. was with us in *Droghe-da*, when we were beſieged four months by thoſe *Iriſh Rebels*, and when they made no queſtion of devouring us; the Library which I had the cuſtody of, the *Prieſts* and *Friars* without, talked much of the Prize they ſhould have of it, but the barbarous multitude of *burning* it, and of me by the flame of the

Books,

Books, inſtead of *Faggots* under me; but it pleaſed God, in anſwer of our prayers and faſting, wonderfully to deliver us and it out of their hands; and ſo the whole, with all his *Manuſcripts*, were ſent him that Summer to *Cheſter*, and are ſtill preſerved here; I do believe his Prayers were very prevalent for us.

The ſufferings he now lay under, were many. All his Perſonal Eſtate, and what elſe belonged to his Primacie in *Ireland*, was deſtroyed, onely at preſent he was Preacher at *Covent-Garden* Church.

Anno 1641. The great buſineſs of the Earl of *Strafford* came in agitation, in which there is one thing he gave me a charge as I had occaſion, to clear him of, *viz.* a *Scandal* raiſed on him, by a raſh (I will not ſay malicious) Pen, in his *Vocal Forreſt*: as if he had made uſe of a pretended diſtinction of a *Perſonal* and *Political Conſcience*, to ſatisfie the late King, that he might conſent to the beheading of the ſaid Earl; That *though the firſt reſiſted, he*

might

might do it by the ſecond; which, I wonder men of prudence, or that had any eſteem of him, could be ſo credulous of: but there is a preſumptuous *Obſervator* of late, hath more ridiculouſly and maliciouſly abuſed him in it, as if the root of it was in revenge, for the *Earls ſuppreſſing the Articles of Ireland*; both are of the like falſehood, as hath been already made apparent, in an anſwer to him.

And I have lately ſeen it under the hand of a perſon of quality, affirming, That ſome years agone, a rumour being ſpread of the death of this Reverend *Primate*, (who was much lamented at *Oxford*) and this concerning the Earl being by one then objected againſt him; He was an ear-witneſs, that the late King anſwered that party in very great paſſion, and with an oath proteſted his innocencie therein.

But the relation of the whole buſineſs I had long agone from his own mouth, and have it now under his own hand.

¶ A Copie of which, without any addition or diminution, is as followeth.

THat Sunday morning, wherein the King conſulted with the four Biſhops (of London, Durham, Lincoln, *and* Carlile*) the Arch-Biſhop of* Armagh, *was not preſent, being then preaching, as he then accuſtomed every Sunday to do, in the Church of* Covent-Garden; *where a meſſage coming unto him from his Majeſtie, he deſcended from the Pulpit, and told him, That he was then (as he ſaw) employed in Gods buſineſs; which as ſoon as he had done, he would attend upon the King, to underſtand his pleaſure: But the King ſpending the whole afternoon in the ſerious debate of the Lord* Strafford's *Caſe, with the Lords of his Council, and the Judges of the Land, he could not before evening be admitted to his Majeſties preſence.*

There the Queſtion was again agitated. Whether the King in juſtice might paſs the Bill of Attainder againſt the Earl of Strafford. *For, that he might*

ſhew

ſhew mercy to him was no Queſtion at all; no man doubting but that the King without any ſcruple of conſcience, might have granted him a Pardon, if other reaſons of State (in which the Biſhops were made neither Judges, nor Adviſers) did not hinder him; The whole reſult therefore of the determination of the Biſhops, was to this effect; That herein the matter of Fact, and matter of Law, were to be diſtinguiſhed. That of the matter of Fact, *he himſelf might make a judgement, having been preſent at all the proceedings againſt the ſaid Lord; where, if upon the hearing of the Allegations on either ſide, he did not conceive him guilty of the Crimes wherewith he was charged, he could not in juſtice condemn him. But for* the matter in Law, *what was Treaſon; and what was not, he was to reſt in the opinion of the Judges, whoſe office it was to declare the Law, and who were ſworn therein to carry themſelves indifferently betwixt him, and his Subjects. Which gave his Majeſtie occaſion to complain*

of

of the dealing of the Judges with him not long before: That having earneſtly preſſed them to declare in particular, what Points of the Lord of Straffords *Charge they judged to be treaſonable (foraſmuch as upon the hearing of the proofs produced, he might in his conſcience perhaps find him guiltleſs of that Fact) he could not by any means draw them to nominate any particular) but that* upon the whole matter. *Treaſon might juſtly be charged upon him. And in this ſecond meeting, it was obſerved, that the Biſhop of* London *ſpake nothing at all; and the Biſhop of* Lincoln, *not onely ſpake; but put a writing alſo into the Kings hand, wherein, what was contained, the reſt of his Brethren knew not.* Much more might be added, of unanſwerable arguments for the confirmation of it; but this may ſuffice for the ſatisfaction of all unbyaſſed perſons.

Upon his loſſes in *Ireland*, and ſtraights he was brought unto here, two offers were made him from Forreign Nations: The one from Cardi-

nal

nal *Richlieu*, onely in relation to his eminent learning, with a large maintenance, and liberty to have lived where he pleaſed in *France* with the Proteſtants. The other from the *Hollanders*, offering him the place of being *Honorarius Profeſſor* at *Leyden*, which had an ampl ſtipend, but he re uſ'd both.

And now he was by the diſturbance of the times perpetually removing, having with Saint *Paul*, *no certain dwelling place*; that the ſaying of *David* in *Pſal* 56.8. was often in his thoughts, *Thou telleſt my thoughts, put thou my tears into thy bottle.* Some of thoſe evidences St. *Paul* produceth to approve himſelf to be the Miniſter of Chriſt (2 *Cor.* 6 3.) were appliable to him; *In much patience, in afflictions, in eceſſities, in diſtreſſes, in tumults or toſſings, to and fro; in labors, in watchings and faſtings; By honor and dishonor, by evil rep rt and good report, as deceivers, and yet true, as unknown, and yet well known, as dying, and behold we live, as chaſtened and not killed, as ſorrowfull, yet always rejoicing,*

as poor, yet making many rich, as having nothing, and yet poſſeſſing all things. In perils by journying, in perils by robbers, in perils by his own Countrymen, in perils among falſe brethren; in wearineſs and painfulneſs, &c. Beſides the care of the Churches coming daily upon him at leaſt, in his care of anſwering their expectation in ſome Books, which by learned men of other Churches he was often put in mind of.

In *an.* 1642. he obtained leave of both Houſes of Parlament to go to *Oxford* for his Study at the *Library* there. *Anno* 1644. the late King coming thither, he preached before him, *Novemb.* 5. on the Gunpowder-treaſon day. The next was *Neh.* 4. 11. *And our adverſaries ſaid, they ſhall not know, neither ſee, till we come in the midſt among them, and ſlay them, and cauſe their works to ceaſe.* A moſt apt Text for the day; but this paſſage in his Sermon againſt the Papiſts, *adviſing not to repoſe any truſt in them, that upon the firſt opportunity they will ſerve us here, as they did the poor Proteſtants in Ireland,*

offended

offended ſome perſons there attending.

In *March* following, he went from thence into *Wales to Cardiff* in *Glamorganſhire*, and abode with his Daughter. In 1645. *Sept.* 16. he removed from thence to S. *Donnets* (the *Lady Stradlings*) when by the way he was barbarouſly uſed by ſome Souldiers; *pluck'd off his Horſe*; they broke open two of his Trunks full of Books, *took all away*, amongſt which, he loſt two *Manuſcripts* of the *Hiſtory of the Waldenſes*, which he never got again; moſt of the other Books were reſtored, by the Preachers exhorting of all ſorts in their Sermons to that end; but thoſe two *Manuſcripts*, though the moſt *meanly clad*, he never could hear of. It gave a ſuſpition, that a *Prieſt or Ieſuit* in ſome diſguiſe light upon them. It did much grieve him, they being of uſe to him for the finiſhing that Book *De Eccleſiarum Chriſtianarum ſucceſſione & ſtatu.*

Not long after he fell into a *painfull* ſickneſs, bled four days together, ſo that he ſwounded, and all hope of life was

paſt: his death was in moſt places lamented; ſo believed at *Court*, that a *Letter* came over for a *Succeſſor* in his *Primacy in Ireland:* but he recovered, & *an.* 1646. *June* 11. he came to *London*, when the Counteſs of *Peterborough* gladly received him.

After ſome ſpace he was choſen to be Preacher to that *Honourable Society of Lyncolnes Inne*, where he continued diverſe years with great honour & reſpect from them; til by the loſs of his *ſight*, that he could not read his Text, and decay of *ſtrength*, he was adviſed by his friends to forbear, and to reſerve himſelf, and the remainder of his ſpirits, like *Paul aged*, to the writing of his Books, yet expected. No *Spectacles* could help him, onely when the *Sun* ſhined, he could ſee at a window, which he hourly followed from room to room, in the houſe he lived in, *in winter, the window was often opened* for him ſo write at. This *Summer* he conceived would be the laſt he could make uſe of his eyes; and with me 'tis a wonder they were not worn out long

agon.

agon. The next *winter* he intended to have an *Amanuenſis* to write for him, and a competent *ſum* for that end was intended to that perſon he ſhould make choice of; but God hath been pleaſed to prevent it, by taking him to the *ſight of himſelf*. After he left *Lyncolnes Inne*, he was prevailed with to preach in ſeverall places: *Graies Inne* on *Novem.* 5. 1654. which he then thought might have been his laſt, which was taken as an honour by that *Honourable Society*, of which he had been admitted a Member at a Reading above 30 years agon. At the *Temple* at M. *Seldens Funeral*, & two other places in the City, both which latter were very effectual, in the converſion of diverſe that came unto him; and indeed, ſeldom did that *Sword* drawn by him, *return empty* but the laſt Sermon he preached, was about *Michaelmas* laſt at *Hammerſmith*.

He told me how much he was troubled, that he found himſelf unable to continue it, *his dreams* were on it, and though he had been about 55 years a

Preacher, and ſo like the *Levites* might well be excuſed from the *ſervice of the Sanctuary*, onely employing himſelf (as he did) for the *directing* of others; yet he had reſolved this Summer in ſome ſmall *Church* or *Chappel*, to have returned to it again.

He *ſought no great things* for himſelf. In his diſtreſſes, by his loſſes in *Ireland*, the *Parliament* for ſome years had been bountifull towards him in an annuall Stipend; but the laſt two years of their ſitting, it fell out to be ſuſpended. After their diſſolving, the care of him was renewed by his *Highneſs the L. Protector*; by whoſe Order, a conſtant competent allowance was given him, for his ſubſiſtence, which contented him, & which I receiv'd from him to his laſt, with other very conſiderable *ſums extraordinary*.

All that knew him found him very *communicative*, not onely of his ſtudies, but of what he had out of his Stipend, to perſons in want, wherein he needed rather a *bridle* than a *ſpur*.

He was not wanting with *St. Paul*,

te

to magnifie his own Office, which may be ſeen and read of all men; but he did it without partiality, and in what moſt nearly concerned himſelf, rather in the *wane* than in the *full*. He was not ſo ſevere as to disown the Miniſtery of other Reformed Churches; but declared, *He did love and honor them as true Members of the Church Univerſal, and was ready, both for the Miniſters of* Holland, *and* France, *to teſtify his communion with them.*

For his *judgment* in diverſe things now controverted, in regard it is apprehended *improper* for this diſcourſe, and *inconvenient* to ſet it down barely without the additional ſupport of Arguments for each, which of neceſſity muſt take up much time, and prove a great *digreſſion* from the intention of this Narration; I have deferred it to a more fitting occaſion. Onely thus much,

He was a man of a moſt exemplary *Moderation*, *Meekneſs*, *Humility*, *Ingenuity*; according to which, if others concerned in ſome late tranſactions had

been tempered, it had been the better for the whole. He had in 1641. drawn up an *Expedient* by way of accommodation in ſome Eccleſiaſtical affairs, which ſome moderate perſons of each party, were ready to ſubſcribe.

Indeed in matters of *Doctrin* for *ſubſtantials*, it was often his charge not to preach any thing *as to the pleaſing of men, but God, who hath put us in truſt*: That *in ſo ſeeking to pleaſe men, we ſhould not be the ſervants of Chriſt.* (In the defence of which truths of Doctrine, no man was more reſolute and conſtant, not *giving place by way of ſubjection, no not for an hour*) but he thought the caſe was altered in *circumſtantials*; that it was our duty with *St. Paul, to pleaſe all men, and not our ſelves in all ſuch things*, to edification and concord.

In a word he was without *wavering, always one and the ſame, holding faſt the form of ſound words*, in Doctrine and practice to his loſt. He was of an Apoſtolical Saint-like ſpirit, and walked in the *old paths and good way*; and *there is*

none

none that hath drunk old wine, ſtraitway deſires new; for he ſaith, the old is better.

The night before he left *London*, Oh! the humble expreſſions of his own unworthineſs, and the demeaning of himſelf as if he had been *the leſt of Saints*, which he uttered with many tears: it wrought much upon us who found our ſelves ſo far beneath him; and did then, as he had often before, *wiſht us to prepare for afflictions and trials, which he was perſuaded were not far from us.* And the next morning (being *Feb.* 13. 1655.) I took my laſt leave of him: and ſo having ſtayd here at *London* 51 *days*, (for ſo we found it punctually noted by himſelf in a Book; it being his cuſtom with *David*, ſo *to number out his days*, for the place and manner of ſpending them) he returned to *Rygate* to the Counteſs of *Peterboroughs*; from whence, though I had often Letters from him, yet I ſaw him no more.

Well! for his ſeveral Eminencies, I may take up the ſpeech of *St. Paul* in his Catalog of thoſe eminent Saints, (*Heb.*

11.32.) *And what ſhall I more ſay? for the time would fail me to tell you.* The onely thing now remaining is to lament this *righteous godly mans failing*, or ceaſing *from the children of men*, in his being taking away from us.

Hitherto ye have heard what a glorious *ſhining light* he was; wiſh we could, that like the *Sun* in *Joſhua*'s time, *he* might have *ſtood ſtill in the firmament* of our Church; or, if *by ſome degrees he had gone back*, (as the *Sun* in *Hezechia*'s time) by ſickneſs, yet he might have recovered his days again: but now we muſt hear of the ſetting of it, and his being covered with darkneſs. The Eclipſ is ours, not his, by this interpoſition of death; or rather his *Birth-day*, as the *dies natalis* of ſuch a Saint in the *Martyrologies* is ſo meant.

That day he firſt ſickened, *March* 20. he had been (as every day) well buſied; *happy is that ſervant, who when his Maſter comes is found ſo doing*: Moſt part of it, as long as he had light, he was at his ſtudi., proceeding in his *Chronologia Sacra*,

Sacra, clearing of all doubts in his former Book, *viz.* the *Annals of the Bible*, in which he had gon as far as the *Iudges*, where the last he wrot was; *hîc præterea notandum*, but returned not to give it. He went from thence to visit a Gentlewoman then sick in the House, gave her a most excellent preparative for death, with other most holy advices in practical matters, for three quarters of an hour, but in such an heavenly manner, as if like *Moses* upon *Mount Nebo*, his eyes had been then strengthened to the sight of that celestial *Canaan*; or with S. *Paul* in his rapture, had been within the *gate of heaven*, to which, like *Jacob*, he was now nearer *than he was aware*.

That night about 8. of the clock he first complained of his hip, judgeing it to be a touch of the *Sciatica*, which about 35 years ago, he had by sitting up late in the Colledge Library of *Dublin*. That by an oyntment, he was at present eased of, and took some rest that night. In the morning he complained of a great pain in his side; (it puts me in mind of the *Angel of*

the

the Lord ſmiting Perer *on the ſide, when he delivered him out of priſon*; and ſo was this the fore-runner to him of that *glorious liberty of the Sons of God*, which by the miniſtration of *Angels* he did forthwith partake of.) *A Phyſician* was ſent for, did that which he conceived fit for him; but it continuing, and his ſpirits decaying, he applyed himſelf to *Prayer*, and upon the abatement of the torture, to adviſing thoſe about him to provide in their healths for death, *that then they might have nothing elſe to do but to die*, which (after a ſhort ſettlement of things of this world) he took a great content to find the *approach of*.

In *prayer* he had the aſſiſtance of a Miniſter then preſent, but afterwards deſired to be left to his *own private*. The *laſt words* he was heard to utter: (about one a clock in the afternoon, not long after which he died) in praying for *forgiveneſs* of ſins, were theſe, *viz. But Lord in ſpeciall forgive me my ſins of Omiſſion*. In the generall, he had his wiſh, which I have often heard him make, that he might die like

like M. *Perkins*, who expired with crying for mercy and forgiveneſs.

But *Omiſſion* was it, and yet a perſon that never was known to omit an hour, but ever employed in his *Maſters* buſineſs, either *writing*, *reading*, or (as of late) others reading to him; ever either reſolving of doubts, or *exhorting*, *inſtructing*, giving good and holy counſel to ſuch as came to viſit him, yet with this humble expreſſion this holy man of God expired. *This Daniel, greatly beloved.* A ſpeech which may be a Leſſon to us all, and give us to our laſt matter of *ſolemn meditation and imitation.*

The life of S. *Auſtin* after his converſion, as it is written by *Poſidonius*, ſeemed to me in the reading (*mutato nomine*) to be the very picture of him *in his frequency* and *conſtancy of preaching*, labor in *writing*, fortitude in the defence of the truth againſt the *Pelagians* and others his *meekneſs*, *charity*, *humility*, *patience*, *piety*, *rare memory*, *quickneſs of apprehenſion*, *exquiſit judgment*, continuing without any *decay* to his laſt, the

com-

communicativeneſs of his ſtudies, the excellent diſcourſes at all times, and ſpecially which fell from him *at his* [a] *Table, whereby the mindes of his gueſts were refreſhed as well as their bodies*; as *Eraſmus* (who wrote his Life alſo) ſaith of him, eſteeming him of all the Fathers to be [b] *the moſt abſolute and perfect ſamplar of a Biſhop.*

(a) *Semper de re quâdam frugiferâ convivium mentabatur, ut non minus animi convivarum reficerentur quam corpora.* Eraſ. ad Arc. Tol. ante Op. Aug.

(b) *Quaſi Deus voluerit in Augustino tuoquam in mensâ tabulâ vividum quoddam exemplar Episcopi repræsentare, omnibus virtutum numeris absolutum.* Ibid.

So there are ſome remarkable things conſenting in their deaths; S. *Auſtin* died after the [c] *Goths* and *Vandals* (who were *Arrians*) had with much *barbarous cruelty* and *bloud-ſhedding* over-run the major part of his native country of *Africk*, excepting onely *three Cities* of any note *which were preſerved from them*, of which his

(c) *Mavus ingens immanium hoſtium Vandalorum et Gothorum, ex Hiſpaniæ partibus, &c. omni ſævitia crudelitate, &c. vix tres civitates ſuperſtites, i. Carthaginienſē, Hipponenſem et Cirtenſem quæ Dei beneficio excidi non ſunt, divino & humano fultæ præſidio, &c. quam urbem (ſc. Hipponenſem) fermè quatuordecim menſibus oppugnatam obſiderunt, &c.* Poſſid. in vitâ Aug.

his own of *Hippo* was one, where his books were (*though besieged by them* 14 *months*) and he accor ding *to his* **prayer*, by Gods mercy, *delivered out of their hands, in taking him to himself in the third month of the siege* of it; somwhat of the like is appliable to this most reverend Bishop, in relation to that *barbarous and bloudy Rebellion* in his native country of *Ireland*, from which he was preserved by his coming hither the year before it, as the Town of *Drogheda* wherein he lived, with his Library, though many months besieged by them, *Anno* 1641.

* *Noveritis me id Deum rogare, ut me de hoc seculo ad se accipiat & ecce tertio mense*, &c. Ibid.

St. *Augustine* died with *tears in his eys in the practise of repentance*, praying for forgiveness of his sins, for which end he had caused the [d] *penitential Psalms of* David, *to be wrote in great letters, and hung upon the wall, over a-*

(d) *Sibi jusserat Psalmos Davidicos qui sunt paucissimi de pœnitentiâ scribi, ipsosq; jacens in lectio contra parietem positos, legebat, et jugiter ac ubertim flebat, et ne intentio ejus à quoquam impediretur, à nobis postulavit præsentibus, ne quis ad eum ingrederetur, nisi medici*, &c.

gainst

gainst his bed; in reading of which, he *dayly wept, and desired to be left to himself*. Thus was it, as ye have heard, tho in a shorter space with this holy man also.

And as it was S.[e] *Austins judgment*, which *Posidonius* saith, *he heard often from him in his health*, That it was the *fittest disposition* for a dying *Christian*, and specially for such of the *Ministery*, who have by their *omission* of reproofs, the sins of other men to answer for as well as their own: so was it this good mans too, judging it the safer and surer way to *blessedness* (even more than that of *Raptures*) according to that of our Saviour to the palsey man, *Mat.* 9. 2. or S. *Peter* to the Jews, *Acts* 3. 19. or S. *Paul* to the *Romans*. 4. 7.

But another observable thing is, the Age when S. *Austin* died, it was in the [f]76 year of his age, and it was the *very age* of this

(e) *Dicere nobis inter familiaria colloquia consueverat, etiam laudatos Christianos & sacerdotes absq; dignâ et competenti pœnitentiâ exire de corpore non debere, quod etiam ipse fecit ultimâ quâ defunctus est ægritudine.* Ib.

(f) *Sanè ille sanctus in vitâ suâ prolixa pro utilitate & felicitate sanctæ Ecclesiæ catholicæ divinitus condonata vixit annis* LXXVI. Ibid.

this moſt reverent *Primate*, when he died alſo, ſo that in relation to the *Life* and *Death* of both of them, that ſpeech of *David* in his lamentation, over *Saul* and *Jonathan* may be thus far appliable, 2 *Sam.* 2. 23. *They were lovely and pleaſant in their lives, and in their deaths they were not divided*; onely St. *Auſtin had been* (g) *forty years a Preacher*, and he fifty five. St. *Auguſtine* died (h) *poor, that he made no Will*; what he had to leave was onely his *Library, and diverſe imperfect Copies of his intended works, which his death prevented the finiſhing of*; all which being ſo well known of this reverend perſon, needs no farther application.

(g) *In clericatu vel Epiſcopatu annis fermè 40.*

(h) *Teſtamentum nullum fecit, quia unde faceret pauper Chriſti non habuit. Eccleſiæ Bibliothecam, ut omnes codices poſteris cuſtodiendos jubebat, &c. imperfecta etiam quædam librorum ſuorum preventus morte dereliquit.* Ib.

I ſhall conclude this *Paralel* of theſe two Saints, with that laſt ſpeech of *Poſidonius* which he applies to the ſame Father, and fits this Father of our Church alſo, *viz.* '*In his divine writings he may be known by them that read them, how*

dear

and acceptable a Minister of God he was, but I conceive those must need profit the better by him that were present to hear him speaking, saw his life & conversation among men: for he was not onely a learned Scribe for the kingdom of heaven, bringing out of his treasures things new and old, & one of those merchants, who having found a pretious pearl, sold all he had to buy it: but also one of those to whom it was said, So speak and so do; our saith, Whosoever shall do and teach men so, he shall be great in the kingdom of heaven. k And at last he earnestly desired those that read what he had written of him, that they would give God thanks

(i) *In suis quidem scriptis ille Deo acceptus & charus sacerdos manifestatur, sed ego arbitror plus ex eo proficere potuisse qui eum loquentem in ecclesiam audire et videre potuerunt, et ejus præsertim inter homines conversationem non ignoraverant. Erat enim non solum eruditus scriba in regno cælorum de thesauro suo proferens nova & vetera, & unus negotiatorum qui invenit unam pretiosam margaritam, quæ habebat vendidit, comparavit, verumtamen ex his ad quos scripsit, sic loquimini et sic facite, de quibus Salvator dicit qui fecerit & docuerit sic hic magnus vocabitur in regno cælorum.*

(k) *Peto autem impendio vestram charitatem, qui hæc scripta legitis, ut mecum omnipotenti Deo gratias agatis, qui tribuit mihi inter illum, ut hæc in nostram præsentis temporis*

thanks for giving him so much knowledg of him, that he was both willing and able to transmit the memory of those things for the benefit of the present and future age, and pray with him and for him, that he might be such a follower and imitator of that eminent man (with whom by the goodness of God he had lived familiarly and sweetly, without any bitterness of variance for about fourty years) in this world, that he might with him enjoy the promises of Almighty God, in the world to come. (with whom, as applied to this our most reverend Father, I say) *Amen.*

et futuri hominum, et vellem deferre & valuissem, et mecum et pro me oretis, ut illius quondā viri, cum quo annis ferme quadraginta dei dono absq; amarâ ullâ dissentione familiariter ac dulciter vixi, & in hoc seculo emulator & imitator existam, & in futuro omnipotentis Dei promissis cum eodem perfruar. Amen.

Well, for this our most learned Primate *March* 22. *an.* 1624. was the date of his Patent (as I am informed) for his translating to the See of *Armagh*, and *March* 21. *an.* 1655. was the day of his death, and his translation unto heaven, having been just 31 years Primate of *Ireland*. If he be the *last*, and that See do

expire

expire with him, it hath made *a good end*, and hath had an honou able *close of the eyes* of it in him.

He is entred into joy, but left the Church a *mourner*, even the whole Church; as *Samuels* here in the Old Testament, or S. *Stephens* under the New, to make great lamentation for him; one of the bitterest mournings we read of in Scripture is that of *Zach*, 11.12. *Hadadrimmon, in the Valey of Megiddon*, at the death of good *Josiah*, when *Jerusalem and Judah, the whole land, and every family put themselves* in mourning, when 2 *Chro* 35 25. *the singing men, and singing women were by an Ordinance in Israel* called to weep out their sorrows, and leave them upon Record for posterity. It may well be our Copy for this days mourning also; And if *both the eyes* of our Nation, the *Universities* should shed their tears in their publick *Elegies*, the honour done would be in an equall ballance proportioned between themselves, and him, who was an honour to them both, in his often abode with them.

May

May we not ſay without envie as *Elies Daughter* did at the *taking of the Ark of God*, and the death of her Father-in-law and her Husband. *The Glory is departed from Iſrael*, even the principal glory of our Nation for Learning and Piety?

May we not in relation to his Works intending for the Preſs, but not finiſhed, take up the ſad words of *Hezekiah*: *Iſa.* 37. 4. *This is a day of trouble and rebuke, for the children are come to the birth, and there is no ſtrength to bring forth?*

May we not take up the lamentation of *David* for *Ionathan*? *The beauty of Iſrael is ſallen, how are the mighty fallen upon the high places? Tell it not in* Gath, *publiſh it not in* Askelon, *leaſt the Philiſtines rejoyce, and the uncircumciſed triumph.*

May we not cry out with *Eliſha* at his Maſter *Elijahs* taking up to Heaven from him, or as King *Ioaſh* wept over *Eliſha* himſelf upon his death-bed? *My Father, my Father; The Chariot of Iſrael and the Horſemen thereof i.e.* the ſtrength and ſupport of Iſrael is departed.

Give

Give me leave with a little inversion to conclude with the words of *Ieremia* in his Lamentations: *Ye Elders of the Daughter of Sion* (let it be applyed if you please in special to those of the Ministry) *Sit ye upon the ground and keep silence, cast dust upon your heads, cover your selves with Sackcloth; hang down your heads to the ground, let your eyes trickle down tears, let them run down like rivers of waters; For the joy of our heart is ceased, the Crown is fallen from our head,* as to the highest honour of this Nation in Forreign Parts by him.

He hath with S. *Paul finished his course, and kept the faith*: Let us be followers of him in the piety of his *life*, in the industry of his *Pen*, *labour in the Word and Doctrine* by preaching, that our *latter end may be like his*, and receive that *Euge* with him at our last: *Well done thou good and faithfull Servant, enter into the joy of thy Master.*

FINIS.

A Catalogue of the Works of Dr. JAMES USHER, late Arch-Biſhop of *Armagh*, & *Primate* of all *Ireland*.

JAcobus Uſſerius *Armachanus de Eccleſiarum Chriſtianarum Succeſſione & Statu*. Quarto, Londini. 1613.

—— *Epiſtolarum Hibernicarum Sylloge* 4° Dublinii 1630.

—— *Hiſt. Goteſchalci*, 4° Dubl. 1631.

—— *De Primordiis Eccleſiarum Britanicarum*, 4° Dublinii 1639.

—— *Ignatii Epiſtolæ cum annotationibus*, 4° Oxoniæ 1645.

—— *De Anno Solari Macedonum* 8° Londini 1648.

—— *Annales Veteris Teſtamenti*. Fol. Londini 1650.

—— *Annales Novi Teſtamenti, &c.* Fol. Londini 1654.

—— *Epiſtolæ ad Cappellum de Variantibus textus hebraici lectionibus*. 4° Londini 1652.

—— *De Græca Septuaginta Interpretum verſione Syntagma* 4° Londi. 1655.

His

——— A Sermon preached before the Houſe of Commons, *Feb.* 18th 1618.

——— A Declaration of the viſibility of the Church. Preached in a Sermon before King *James*, *June* 20th 1624.

——— A Speech delivered in the Caſtle-Chambet in *Dublin*, *Novem.* the 22d 1622.

——— His Anſwer to *Maloan* the Jeſuit, *London*, 4° 1631.

——— The Religion profeſt by the Antient Iriſh and Brittans. 4° 1631.

——— Immanuel, or the Incarnation of the Son of God. 4° *Dublin.* 1639.

——— A Geographical Deſcription of the Leſſer Aſia. 4° *Oxford* 1644.

——— Confeſſions and Proofs of Doctor *Reynolds* and other Proteſtant Divines, concerning the Right of Epiſcopacie. 4° *Oxford* 1644.

——— His Diſcourſe of the Original of Biſhops and Arch-Biſhops. 4° *Oxford.* 1644.

——— His ſmall Catechiſm reviewed, 12° *London.* 1654.

——— The Sum and Subſtance of Chriſtian Religion, being in part his, but publiſhed without his conſent. *Fol. London.*

——— His Annales of the Old and New Teſtament, with the Synchroniſms of Heathen Story to the deſtruction of *Jeruſalem*, now ready for the Preſs. *Fol.*

FINIS.